

THE
HISTORY
OF THE
Present JEWS

Throughout the WORLD:

BEING

An Ample tho Succinct Account
of their CUSTOMS, CEREMO-
NIES, and MANNER OF LIV-
ING, at this time.

Translated from the *Italian*, written by
LEO MODENA, a *Venetian* Rabbi.

To which are Subjoin'd

Two Supplements,
One concerning the *Samaritans*, the
other of the Sect of the *Carraites*.

From the *French* of Father SIMON,
with his Explanatory Notes.

London: Printed and Sold by Edm. Powell
in Black-fryars near Ludgate. 1707.

* 575-1080

TO
ELIAS ABENAKER
Of *London Gent.*



ORTHY SIR,

LEO MODENA, now
arriv'd in *England*, desires
* 2 your

Dedication.

your Protection; you know his Character too well, for me to say any thing to you concerning him, or his Abilities, for a Performance of this Nature; tho' his profound Judgment, his universal Knowledge and approved Sincerity, were universally known to the Learned World, not being confined to those of his own Persuasion only. Be

Dedication.

Be pleased, Sir, favourably to accept of him from my Hands, as a small Acknowledgment of the many great undeserved and continued Favours, you have so generously bestowed upon me. I am so full of, and overwhelm'd with, the Sense of them, that I am not able to express my self; and want Words to tell the

* 13

World

Dedication.

World how much I
am your Debtor, how
often you have rescu-
ed me and my whole
Family from the Jaws
of Destruction ; what
noble Assistances you
have supplied me with,
to raise my Fortune
in the World, and put
my Affairs into a pro-
sperous and flourishing
Condition, had not a
Person of an high Cha-
racter, and a pretending
Encourager

Dedication

Encourager of Arts and Sciences, and Printing in particular, (by the Encouragement of whose specious Promises I was induced to leave Oxford) been as Sedulous and Industrious to ruine and destroy me, by such Injustice and Cruelties, which, if I should particularize, would gain Credit with few but those of the University of Cambridge, where

Dedication

where the Fact is notoriously known.

Good Sir, I am under such Obligations unto you, that whenever it shall please God to enable me to make you a *Pecuniary Satisfaction*, I shall account the greatest part of my Debt still unpaid; for I am sure great Sums of Gratitude are justly due upon such Occasions; which I shall always be
paying

Dedication.

paying to you, and
studying for Opportu-
nities, to declare how
many and unmerited
the Kindnesses you
have, and are pleased
daily to confer on,

Honoured Sir,

Your most Obliged,

and most Humble Servant

John Owen.

Domestic

paying to you, and
trusting for Oppor-
tunity to declare how
many and unmerited
the Kindnesses you
have, and are pleased
daily to confer on

Yours truly

Your most obliged

and most humble servant

John Owen

THE PREFACE.

THE Knowledge of the Jewish Rites, and Customs, is absolutely requisite for a true understanding of the Old Testament; and of singular Use, and doth very much conduce, to a true and right Knowledge of the Christian Oeconomy. This is evident because so many Learned and Pious Divines, have employed a considerable part of their Time and Study that way. It is also no less Entertaining than Advantagious, to observe the great Disparity between that Learned and Warlike People (once God's peculiar Chosen) and what they now are. In this Speculation we must

The Preface.

accurately distinguish, when we read Books which treat of the Jewish Antiquities and Ceremonies, between those Rites and Customs, which for many hundred Years they have disused, since the Destruction of the Temple and their Captivity; and those which the Jews of all Nations have practised from Generation to Generation, and preserv'd by a successive and uninterrupted Tradition. Of the first sort are their Precepts relating to Agriculture, Sacrifices, Priests, Levites, Decimations, &c. Of the last are, Circumcision, observation of Feasts, and Fasts, commanded and voluntary; Liturgies, Benedictions, &c. So that when there is any thing in the Talmud, or a Rabbinical Author, or those that quote them, concerning antiquated Customs, we have just Grounds to suspect being imposed upon by the Talmudical Doctors, who deliver their own Sense (or that of their

The Preface.

their Masters) for Mosaical Traditions; and living in so distant an Age from the time when the Temple stood entire, give but a very imperfect, and often false Account of those Rites and Ceremonies, and the particular Modus of doing many things, which were then in Use. But when we consider such things, in the Practice whereof they in all Ages have unanimously agreed, however remote and dissipated from each other; we have good Grounds to believe, that such an universal Consent, could be only in such things, as they had received from their Fathers, before their Dispersion.

Wherefore the studying the Present Rites, and Customs of the Jews, carries something more particularly advantageous with it, than that of the Antient, tho' that is of admirable Use also. For by this means, we may explain several Texts in the New Testament; and better under-

The Preface.

stand several Customs in the Primitive Church, which recceeded oftentimes from those of the Synagogue, no more than absolute Necessity required.

From hence it will easily appear, that the Use of Liturgies was an antient Practice in the Jewish Church, and approved of, and Sanctified by the Practice of their Priests and Prophets: Nay, our Saviour himself made use of those Liturgies which they had in his time; so that we need not prove them to be used in such and such Centuries since Christ; since there's no doubt but they were as antient as Sacrifices, and used by the Jews, from whom the Christians received them, and many other things; which by the Ignorance and Malice of the Disturbers of the Churches Peace, have been ridiculously railed at, as meer Dregs of Popery,, tho' used by the Church in the Primitive Times, long before Popery. *As*

The Preface.

As for our Author, his Work hath met with a very welcome Reception, and hath been esteemed by the Learned in all Parts, to be a most compleat Piece in its Kind.

It is Exact, Pertinent, and Methodical; and notwithstanding his seeming Brevity, he hath omitted nothing of any Moment.

There are two Editions of it in Italian, the first Printed at Paris, and inspected by the Learned J. Gaffarel. The other at Venice by himself.

Father Simon also translated it into French, with some Explanatory Notes. All these Editions are consulted in this present Performance, and F. Simon's Notes are added.

The French Translation hath two Supplements, one concerning the Sect of the Carraiti, and the other of the Samaritan; which having so near a Relation to our Subject, it was judged Convenient, to subjoin them.

T H E

THE CONTENTS.

PART. I.

- C**HAP. I. *Of the Division and Original of all the Rites, Customs and Ceremonies of the Jews, and wherein they differ among themselves.* pag. 1.
- Chap. II. *Of their Houses.* 5.
- Chap. III. *Of their Utensils and Vessels in their Houses.* 8.
- Chap. IV. *Of their Sleeping and Dreams* 10.
- Chap. V. *Of their Habits, and Vestments; of their Fringes, and Frontlets.* 14.
- Chap. VI. *Of their Modesty in Evacuation.* 20.
- Chap. VII. *Of the Manner of their Washing in a Morning.* 23.
- Chap. VIII. *Of Uncleanness.* 24.
- Chap. IX. *Of their Benedictions, or Laudatory Prayers.* 46.
- Chap. X. *Of their Synagogues or Schools.* 29.
- Chap. XI. *Of their Prayers, Square, Vest-*

The Contents.

Vestment called Taled, Frontlets and Pentateuch. 36.

Chap. XII. *Of the Priests, and Levites, and their Oblations and Tithes.* 49.

Chap. XIII. *Of their Tillage and Herds.* 53.

Chap. XIV. *Of their Charity to the Poor, and Tenderneſs to their Beasts.* 56.

● A R T II.

Chap. I. *Of their Language, Pronunciation, Writing and Preaching.* 63.

Chap. II. *Of their Studies and Universities, and the Original and Contents of their Ghemarà, or Talmud.* 66.

Chap. III. *Of the Creating their Rabbins, and their Authority; and concerning their Excommunications.* 76.

Chap. IV. *Of their Oaths, and Vows.* 79.

Chap. V. *Of their Trading, and Usury.* 81.

Chap. VI. *Of their Contracts, Writings, Judges, and Judgments.* 85.

Chap. VII. *Of Meats which are always forbidden, and their Manner of Eating.* 88.

Chap. VIII. *Of their Drinking.* 95.

Chap. IX. *Of the manner of their making*

The Contents.

- King their Bread.* page 97.
Chap. X. *Of their manner of Eating.*
page 98.

PART III.

- Ch. I. *Of the Feast of the Sabbath* p. 102.
Chap. II. *Of the New Moons, and the
Order and Names of their Months, and
of their Thirteenth Month.* page 128.
Chap. III. *Of the Feast of the Pas-
sever.* page 122.
Chap. IV. *Of the Feast of Weeks, or
Pentecost.* page 132.
Chap. V. *Of the Beginning of the Year,
and the Month Elul.* pag. 134.
Ch. VI. *Of the Day of Pardon or Expi-
ation, which they call Chipur.* p. 140.
Chap. VII. *Of the Feast of Tents or
Tabernacles.* p. 145.
Chap. VIII. *Of their Fasts, both Com-
manded and Voluntary.* page 150.
Chap. IX. *Of the Feast of Hannuca,
or Candles.* page 156.
Chap. X. *Of the Feast of Purim, or
Lots.* page 159.

PART IV.

- Chap. I. *Of such Knowledge of Women,
as*

The Contents.

<i>as is prohibited.</i>	page 163.
Chap. II. Of Marriage.	page 165.
Chap. III. Of their Contracts and Weddings.	page 168.
Chap. IV. How a Woman may be unmarried. Of the Punishment of him that forceth, or ravisheth a Maid.	p. 174.
Chap. V. Of Menstruous Women, and such as are in Child-Bed.	p. 176.
Ch. VI. Of Jealousy and Divorce.	p. 179.
Chap. VII. Of the Ibum and Caliza, that is, the Brother-in-Law, who either takes, or refuses his Sister-in-Law.	page 185.
Ch. VIII. Of Circumcision.	p. 191.
Chap. IX. Of Redeeming the First-Born.	page 199.
Ch. X. Of their Teaching their Children, and when they come to Age.	p. 201.
Chap. XI. Of the Respect which they pay to their Parents, Masters, Religious, and Aged Persons.	page 205.

P A R T V.

Chap. I. Of the Jewish Hereticks, particularly of the Carraim.	p. 208.
Ch. II. Of their Notions of Augury, Divination and Magick.	page 213.
Ch. III. Of their Proselytes.	p. 215
Chap.	

The Contents.

- Chap. IV. Of Precepts relating to Women. page 216,
Chap. V. Of their Slaves. p. 218.
Chap. VI. Of Confession and Penance. 219.
Chap. VII. Of Sicknefs and Death. 201.
Chap. VIII. Of Death and Burial. 224.
Chap. IX. Of Mourning, Prayer for, and Commemoration of the Dead. 229.
Chap. X. Of Paradise, Hell, and Purgatory. 233.
Chap. XI. Of Transmigration, Resurrection, and Judgment. 235.
Chap. XII. Of their Thirteen Articles of Faith. 236.

SUPPLEMENT.

- Chap I. Concerning the Carraites. 241.
Chap. II. Of the Samaritans.

THE

THE INTRODUCTION.

THE most celebrated and penetrating Persons, in all Ages have esteem'd it their Noblest Entertainment to search into, the *Laws, Customs, and Manners* of other *Countries*. This Curiosity has induced several Men, eminent both for *Wisdom* and *Learning* to employ their time and pains, to be acquainted with the *Customs, and Manners* even of *Idolatrous, and Barbarous Nations*, who do not Worship and adore the only *One true God*, nor have any knowledge of him; thereby raising in their Minds more exalted and grateful Sentiments of the infinite Goodness and Mercy of the Almighty

The Introduction.

mighty Creator towards themselves. Upon this account many *Christians*, of great *Piety* and *Learning*, have impatiently desired to have a faithful and compleat Account of the *Rites* and *Customs* of the *present Jews*; the Foundation of whose Religion, I humbly hope none will deny, but that it did Originally spring from the *Fountain of Infinite Wisdom*, and contained proper Means rightly disposed for the attaining of the End for which they were design'd.

I therefore being educated in the Service of, and constantly conversing with *Christian Prelates* and others, of the most distinguished *Characters*; it has often been propos'd to me to write a *Succinct*, and *Just Account* of the *Rites* and *Customs* which the *Jews* throughout the World observe at this day.

This

The Introduction.

This having done, some years since, and Communicating it to some of my Friends, I was solicited to publish it in a more Copious manner, for the general satisfaction of those who desired Information therein; but I could not be induced to comply with their Desires, for these two Reasons.

First, that it was a Work that had been Treated of before, and therefore unnecessary.

Secondly, That I must be suspected guilty of Partiality, in the Performance.

As to the *First*, many *Christians* of profound Judgment and Application, and every way qualified for the Undertaking, had wrote upon the same Subject.

Secondly, being a Jew, I might very reasonably be suspected to be Partial, and that I would either omit or alter all such things as

The Introduction.

as did in the least tend towards the rendring my own *Perswasion* contemptible, in the eyes of its Adversaries, and so make a fair and plausible Story, though far remote from true matter of Fact.

To the first of these Objections it was answered. That the *Learned World*, was not sufficiently satisfied with what hitherto had been written on this Subject, it being imperfect and deficient; or else too Copious on Trifles and Frivolous matters; and not seldom, written with a design only to render the People Ridiculous and Contemptible by interlarding their Relations with some unaccountable and fantastical Fopperies, rather to divert their Reader, - than inform him. Such Excursions, as these have often made them deviate from Truth, and gain

The Introduction.

gain belief with none but such as are monstrously credulous.

To the second, that very many Persons, of extraordinary, Learning and great Quality, by long Experience, were so well confirm'd in their Opinion of my Integrity and Probity, that it would not in the least be suspected; but that I would Act with great Sincerity and Candour; so that they could not see any thing that justly ought to hinder and deter me from the Undertaking.

Now I having always been obsequious, to the Commands of my *Superiors*, and compliant to the Requests of my Friends; could withstand them no longer, but applied my self to oblige them to the utmost of my Abilities.

Therefore Courteous Reader, accept of this *Manual*, of the *Rites and Customs* of the *Jews*; in which, (notwithstanding its Brevity,)

The Introduction.

Brevity, I have not omitted the least minute Circumstance; only such as are not now observed, or regarded by them.

I have divided this Discourse into five Parts, according to the number of the *Books* of the *Law* of *Moses*. In the management of the whole, I have kept my self strictly to Truth, considering my self as a *Jew*; and therefore ought to be a plain and impartial *Relator* only.

I must ingenuously confess that I have endeavour'd to avoid giving the Reader any just occasion to despise the *Jews*, for their multiplicity of Ceremonies; but have not in the least taken upon me to Apologize for, or defend them; my whole design being only to give a *Just* and *Faithful* *Narration*, of them, and not to gain *Profelytes* to them. It is a remarkable Saying of a very
Great

The Introduction.

Great Person, yet rightly understood by very few; (tho' agreeable to that of the Prophet *Hosea*, Chap. 11.) *Lex Judaeorum, Lex Puerorum.*

T H E

THE
GIVEN BY
HONORARY
OF THE
C. & G. L. L.

THE

THE
HISTORY
OF THE
Present JEWS.

PART I.

CHAP. I.

*Of the Division and Original of all
the Rites, Customs and Ce-
remonies of the Jews, and
wherein they differ among
themselves.*

THOSE Rites, Customs
and Ceremonies, which
are now observ'd and
practis'd by the Jews;
are neither of equal Authority,
nor perform'd by all. For they
A are

are divided into Three Sorts ; of which the First comprehends the Precepts of the Written Law, so call'd by them, because they are contain'd in the *Pentateuch*, i. e. the Five Books of *Moses*, in which are 248 Affirmative Precepts, and 365 Negative, in all 613, call'd *Mizvod de Oraita*; which signifies *Commandments of the Law*.

The Second are Oral Laws; for so the Expositions of the Rabbins and Doctors in every Age, upon that which was Written by *Moses*, are call'd; and numberless other Ordinances call'd *Mizvod de Rabanan*, *Precepts of the Doctors*, which are all together at large in a great Volume, call'd the *Talmud*; of which we shall give a particular Account in the Second Chapter of the Second Part of this Book.

The Third Sort are such Things,
as

Chap. I. *The Present JEWS.* 3

as have, in different Times and Places, been diversly us'd or introduc'd anew, upon which account they are call'd *Minhaghim*, or *Customs*. Now, as the Original of these *Customs*, arose upon account of the *Jews* being scatter'd into several Countries, and taking the Names and Customs of the Inhabitants; so, in all Things which are contain'd in the Written Law, or in the Oral Tradition of the Learned, (which naturally flow from the Volume just mention'd) there is no material Difference; nor indeed scarce any, between any Nation of the *Jews*, how far soever at a distance one from the other: But in this Third Part, which concerns these *Customs*, is the only Difference, and that very considerable; especially among these Three Sorts of *Jews*, which are at this time the Principal, viz. The *Levantine*, the *German*, and the *Italian*. Un-

derstanding by the *Levantine*s, not only those who live in the *Levant*, but those in *Barbary*, the *Morea*, and *Greece*, and those which are call'd the * *Spanish Jews*; and by the *Germans*, the *Bohemians*, *Moravians*, *Walachians*, *Muscovites*, and others. Only observe, that tho' we shall endeavour to comprehend, in the Work before us, as much as we can, both what is contain'd in the Written Law and the Traditions of the Rabbins, and that which relates only to Custom; yet where we shall speak of the Difference of Practice, it is not to be understood of the First or Second Class of Precepts, which are Essential, because all do unanimously agree in them; but only of

* The *Spanish Jews* being driven out of the Territories of the King of *Spain*, the greatest part of them fled into the *Levant*, where they continue to this Day. *Father Simon*.

Chap. 2. *The Present JEWS.* 5
this Third Sort, which indeed cannot properly be call'd Precepts.

C H A P. II.

Of their Houses.

I. **T**H E Rabbins have told us, that whoever Builds a House, ought to leave some part of it Unfinish'd or Imperfect, in Memory of the Present Desolation of *Jerusalem* and the Temple; and ought to make there some Mark or Token of his Sorrow, according to *Pf. 137. If I forget thee, O Jerusalem, let my right Hand forget her Cuning.* Or at least they leave about a Yard square of the Wall unplaster'd, upon which they write this Verse of the *Psalms* in great Letters, or these two Words, *Zecher Lachorhan*, i. e. **IN MEMORY OF THE DESOLATION.**

II. At

I.L. At the Doors of their Houses, and every Chamber or Place where they dwell or work, they have written, with great Care, upon a piece of Parchment, prepar'd for that purpose, these Words of Deuteronomy, Chap. vi. 4. *Hear, O Israel, the Lord our God is one God; to these Words, And thou shalt write them upon the Posts of thine House, and on thy Gates. And very near it, from Chap. xi. 13. And it shall come to pass, if you shall hearken diligently unto my Commandments, &c. (to v. 20.) And thou shalt write them upon the Doorposts of thine House and thy Gates. This Parchment is roll'd up, and when they have written the Name * Schiaddai upon it, they put it into a Cane, or some such Thing, and fasten it upon the Door-posts, on the right Hand as you go in, and*

* 'Tis one of the Names of God. F. Simon. often-

Chap. 2. The Present JEWS. 7

oftentimes by way of Devotion, they Touch it and Kifs it as they go out and in; and this they call *Mezuzah*.

III. They admit of no Figure, Image or Statue in their Houses, much less in their Synagogues and Sacred places, because 'tis said in *Exodus, Chap. xx. Thou shalt not make to thy self any graven Image, nor the likeness, &c.* and in several other places. However in *Italy* a great many take the Liberty to keep Draughts and Pictures in their Houses, especially if they are not in *relievo*, nor a whole Body, but only the Face.

CHAP. III.

*Of their Utensils and Vessels in
their Houses.*

I. **T**HE Vessels which they use about their Cookery, and which they Eat in, must all be bought New; for if they have been us'd by any body besides ~~Jews~~, (if they are made of Earth or Wood,) and have had any thing Hot in them, they may not use 'em; and this is, because of those many sorts of Meats which they are forbidden to Eat, as we shall speak of in the Sixth Chapter of the Second Part. For they take it for granted, that some or other of these things may have been dress'd or put in them, and penetrated through them; but if they are made of Metal or Stone,

Chap. 3. *The Present Jews.* 9.

Stone, which are not so apt to imbibe any thing as Earth, they either make them pass through the Fire, or scald them in boyling Water, and then they use them.

II. When they buy these things New, (if they are made of Glass, Earth, or Metal,) they plunge them all over either in a River, the Sea, a Well, or a Bath; and this they do out of an excessive Cleanliness, which they ground upon the 23 Verse of the 31 Chapter of *Numbers*, *Every thing that may abide the Fire, ye shall make it go through the Fire and it shall be clean: nevertheless it shall be purified with the Water of Separation.*

III. They make use of different Utensils, both for the Kitchen and the Table; some for Cheese and such things as are made of Milk, and others for Meat; for, as I shall observe in the Sixth
A 5 Chapter

10 *The History of* Part I.
Chapter of the Second Part, they
may not Eat Cheese (or any thing
made of Milk) and Flesh at the
same Meal.

IV. They have besides, Uten-
sils (both for the Kitchen and the
Table,) which are used only at
the Passover, and which have ne-
ver touch'd leaven'd Bread, as
I shall shew in the Third Chap-
ter of the Third Part.

C H A P. IV.

Of their Sleeping and Dreams.

I. **T**HE Rabbins Advice is,
That every one take care
to place his Bed with the Head
Northward; and the Feet South-
ward, or the contrary; but not
East and West, out of respect to
Jerusalem and the Temple, which
was.

Chap. 4. *The Present JEWS.* II
was most venerable in those
Parts; but there are but few that
regard it.

II. When they lye down to
Sleep, they pray to God to pre-
serve them from the Perils of the
Night, and to give them a sweet
Sleep, and that they may arise a-
live and well the next Day. To
these Prayers they add the Verse
of *Deuteronomy* before-mention'd,
and the xci Psalm, * *He that dwel-*
leth in the secret Place of the most
High, shall abide under the Shadow
of the Almighty. And the cxxi. *I*
will lift up mine Eyes unto the Hills
from whence cometh my Help. And
the fifth Verse of the xxxi Psalm,
Into thy Hand, O Lord, I commend
my Spirit; some add other such

* Our Rabbin, and indeed all the Interpre-
ters which I have met with, have mistaken this
Text, and translated it wrong. I translate it
thus, *The most High dwelleth in secret, the Al-*
mighty abide. h in a Shadow. Ockley.

Prayers ; every one according to what he is used to do, or what he pleases.

III. They give great Heed to Dreams, because of the Instances which they find in Scripture of *Jacob, Joseph, Pharaoh, Nebuchadnezzar, Daniel*, and others ; and because of this Passage in *Job*, Chap. xxxiii 15. *In a Dream, in a Vision of the Night, when deep Sleep falleth upon Men ; in Slumberings upon the Bed. Then he openeth the Ears of Men and sealeth their Instruction.*

I-V. And so great is the regard they have to Dreams, that if any one Dream of Ill, so that it causeth him to be Sad, and Melancholy ; particularly, if it be any of the Four kinds of Dreams, which are specified by the Rabbins, they Bless themselves, and so Fast all that Day, as the manner is in all other Fasts, (as shall be

Chap. 4. *The Present JEWS.* 13
be shewn hereafter.) Infomuch,
that upon the Sabbath-day also,
whereon it is forbidden to Fast for
any other cause whatsoever; in
this case of a Dream it is as Law-
ful, as on any other Feast-day.

V. And in the Evening, when
he has done Fasting, before he
Eats, he calls unto him three
Friends; to whom he says seven
times, *May the Dream which I have
Dreamt be Fortunate*; and they an-
swer him every time, *May it be
Fortunate; and God make it Fortu-
nate.* And then repeating some
certain Verses out of the *Prophets*,
wherein are Promises of Life, Re-
demption and Peace; they say
to him that of *Ecclesiastes*, Chap.
ix. 7. *Go thy way, eat thy Bread
with Joy, &c.* and then he Eats.

CHAP.

C H A P. V.

*Of their Habits, and Vestments;
of their Fringes, and Front-
lets.*

I T is Unlawful for a Jew to wear any Garment that is mix'd of Linen and Woollen; according to that of *Levit. Chap. xix, 19.* *Neither shall a Garment mingled with Linen and Woollen come upon thee :* and also in *Deut. xxii. 11.* And hence also they observe, not to Sew a Woollen Garment with Linen Thread; nor on the contrary.

II. Likewise the Man may not wear the Woman's Garment, nor the Woman the Man's: as it is said, *Deut. xxii. 5.* *The Woman shall not wear that which pertaineth unto a Man; neither shall a Man put on*

Chap. 5. *The Present JEWS.* 15
*a Woman's Garment: for all that do
so, are an abomination unto the Lord
thy God.* And hence also all effe-
minate Acts, as, to paint the Face,
to cut the Hair from the privy
Parts, are forbidden to the Man;
and so likewise are those of the
Man, to the Woman.

III. And perhaps it was from
hence, that the Jews were forbid-
den to Shave the corners of their
Beard; which they understand of
the Hair beneath the Temples, as
well as the Beard it self: from that
place in *Levit. Chap. xix. 27.* *Ye
shall not round the Corners of your
Heads; neither shall thou mar the
Corners of thy Beard.*

IV. They are unwilling to imi-
tate any other Nation in their Ha-
bit; unless their own make them
seem very ridiculous. Neither
may they Shave their Crowns,
nor wear Locks of Hair upon their
Heads, or the like. And in what
Country

Country soever they are, they generally affect the long Garment, or Gown.

V. The Women also Dress themselves in the Habit of the Countries where they live; but upon their Wedding-day, they cover their Hair, wearing either a Peruke, or Dressing of some other Hair, or something else that may counterfeit Natural Hair, according to the Custom of the Women of that place: but they are never to appear in their own Hair more.

VI. The Men also have no very good opinion of going Bare-headed; neither do they use it one to another, as an Act of Respect, not esteeming it to be so: neither are they uncover'd in their Schools, or Synagogues. Notwithstanding, living as they do, among Christians, where this Custom is used in Reverence to Superiors, they use the same.

VII.

Chap. 5. *The Present JEWS.* 17

VII. Every thing they wear, if it have Four Corners; that is to say, Four distinct Sides, they are oblig'd to fasten to each Corner a Pendant, or Tassel, which they call *Zizit*; so that there must be Four of these: and they use to make them Eight Threads broad, each of them being Knit to the middle with Five Knots, of Wool, Spun on purpose for this use: this they do according to that Command in the Book of *Numbers*, Chap. xv. 38. *Speak unto the Children of Israel, that they make them Fringes in the Borders of their Garments throughout their Generations; and that they put upon the Fringe of the Borders a Ribband of Blue; and also in Deut. Chap. xxii. 12.*

VIII. This Injunction reacheth only to the Men, and not the Women; neither do any of them use it.

IX. Now

IX. Now, for asmuch as at Present this Four-corner'd Garment is not any where in common use among them, because it would make them ridiculous to the Nations where they live; they wear under their other Cloaths a kind of square Frock, with the aforesaid Pendants, or Tassels fasten'd to it, and this they call *Arban cansod*: this they do in remembrance of the Commandments of the Lord, as it is enjoyn'd them in the above-cited place of *Numb. Verse 40. That ye may remember, and do all my Commandments, and be holy unto your God.* Notwithstanding in their Schools, at the time of their Prayers, they put on a certain square Woollen Vestment, with the Pendants fasten'd at each Corner of it; and this they call *Taloth*; as we shall shew hereafter, Chap. xi.

X. The Men also ought continually.

Chap. 5. *The Present JEWS.* 19
tinually to wear their Frontlets,
which is call'd in Scripture *Totafot*, and are nam'd by them, *Tephilin*: commanded them, *Deut.*

Chap. vi. 8. *Therefore shall ye lay up these my words in your Heart, and in your Soul, and bind them for a sign upon your Hand, that they may be as Frontlets between your Eyes*: the manner and form of these you have describ'd, Chap. xi. Notwithstanding at Present, partly to avoid the scoffs of the Nations where they live, and also because they account these, as Holy things, and such as ought to be used with great Discretion, and not upon every trivial Occasion, they put on these only in the time of Prayer.

XI. Some of them observe, in their Dressing in the Morning, to put on the Right Stocking, and Right Shoe first, without tying it; then afterward to
put

put on the Left, and so to return to the Right; that they may begin and end with the Right side; which they account to be the most Fortunate.

XII. They hold it also an unbecoming thing, for a Man to Dress himself, without putting on a Girdle, or something, that may divide the Lower part of the Body, from the Upper.

CHAP. VI.

Of their Modesty in Evacuation.

I. **T**HE Rabbins deliver many things to be observ'd in Evacuation, or Easing the Body, the place and manner how they are to order themselves on this occasion; all which tend to Health, Civility, and Modesty. And they have

Chap. 6. *The Present JEWS.* 21
have been the more easily induc'd
to treat of this Particular, because
they found it specified in the
Law, *Deut.* Chap. xxii. 12, &c.
*Thou shalt have a place also without
the Camp, whither thou shalt go forth
abroad. And thou shalt have a Pad-
dle upon thy Weapon: and it shall be,
when thou wilt ease thy self abroad,
thou shalt dig therewith, and shalt
turn back and cover that which cometh
from thee. For the Lord thy God
walketh in the midst of thy Camp, &c.
therefore shall thy Camp be Holy, that
be see no unclean thing in thee, &c.*

II. First they say, that they must
accustom themselves to do this in
the Morning, as soon as they are
up; and afterwards wash their
Hands, that they may go clean
to Prayers.

III. When a Man has a
motion towards this business, he
must not hold it: for by that
means he renders himself wil-
lingly

lingly abominable, against the Command given *Levit. Chap. xi.*

44. *Neither shall ye defile your selves, &c.*

IV. If the Place be such, where they may be seen, they must use all possible Decency and Modesty. In Ancient times, when they had not the conveniency of doing this business within Doors, but were forc'd to go abroad, they observ'd many points, tending toward the Modesty of the Act: and because the Place might not sometimes be so safe, and free from dangers, they us'd a certain Form of Prayer, or Invocation to their Tutelar Angels, that they would defend them from all Dangers: but at this Time there is no such thing used.

V. After they have done, they must Wash their Hands, and give Praise to God; acknowledging his great Goodness, and Wisdom, that

Chap. 7. *The Present JEWS.* 23
that he hath made Man in so
Wonderful a manner, and so Pre-
serves him: Whereas if the pas-
sages for the Evacuating the
Superfluities of the Body were
stopt up never so little a time,
he would Die. And this Benedi-
ction they use to repeat, as often
as their Necessity calls them to
this Act.

C H A P. VII.

*Of the Manner of their Washing
in the Morning.*

I. **T**HEY Wash their Hands
and Face every Morning,
as soon as they are up: and before
they have done it, they take
especial Care that they neither
touch Bread, or any thing that
is

is Eatable ; a Book, or any Holy thing.

II. Concerning the Quality of the Water, and the manner of Washing, the Rabbins have Written, and enjoyn'd many Nice Circumstances : and they say also, that the Water must not be cast upon the Ground ; nor may they tread upon it ; because they account it an Unclean thing.

III. While they are Wiping their Hands, and Face, they say a Benediction, as in the Ninth Chapter following.

C H A P. VIII.

Of Uncleanness.

IT was Ordain'd in the Law, as appears by *Leviticus*, that whosoever touch'd a Dead Body, the Carcass of any Creeping thing,
or

ample; how
ed

B

C H A P. IX.

Of their Benedictions, or Laudatory Prayers.

WE are here to understand, that it is ordained by the *Rabbins*, that they should say a *Benediction*, and render particular Praise and thanks to God, not only for any Benefit they receive, and in all their Prayers; but even upon every extraordinary Accident that befalls them, and in every Action that they do; and likewise for every thing they eat, and drink, and every Good Smell; for all the Precepts of the *Law*, and of the *Rabins* that they observe; for every New thing, and every Strange thing that happens: and for each of those they have a Proper *Benediction*,

nediction, and which is appropriated to such occasions. But these several *Benedictions* being so many, it would be too tedious to rehearse them all, I shall only touch at some of them, referring you to the Writings of the *Rabbins*, for fuller satisfaction.

II. In the Morning, as soon as they rise, they say; *Blessed be thou O Lord our God, who raisest the Dead to life; who givest sight to the blind; who stretchest forth the earth upon the waters: and many such like.* If they Wash, according to the Precept, they use this *Benediction*: *Blessed be thou O Lord our God, King of the World; who hast sanctified it in thy Precepts, and commanded us to wash our hands: if it be for the Study of the Law,* they say; *Blessed, &c. who hast given us the Law:* If in rejoycing, when they Eat Bread; *Blessed, &c. who bringest bread out of the Earth:*

if in Drinking; *Blessed, &c.* that hath created the fruit of the Vine; for the Fruit of other Trees; *Blessed, &c.* that hast created the Fruit of the Trees: for the Fruits of the Earth; *Blessed, &c.* that hast created the Fruits of the Earth: For any Sweet Smell; *Blessed, &c.* who hast created such a sweet thing. When they see high Mountains or large Seas; *Blessed, &c.* who hast created things from the beginning. If they see, or eat, or put on any new thing, as also at the beginning of their Solemn Feasts; *Blessed, &c.* who hast preserv'd, and maintain'd, and continu'd us to this present time. If any of their Friends Dye; *Blessed, &c.* Thou Judge of Truth. In short, in all things and Actions whatsoever, they say some Benediction to God, either before or after, and in some, both before and after; for they think they should

Ch. 9. *the Present JEWS.* 29
should be guilty of the Sin of
Ingratitude, if they should par-
take of, or enjoy any thing in the
World unless they should first,
with a Thanksgiving, acknow-
ledge its being received from God,
as Lord of all.

III. They are oblig'd to say
at least an Hundred *Benedictions*
every day; and because most of
them say them in the Morning,
in the Synagogues, at Prayer
time, therefore they call them
Meà Beracòd, that is, an Hundred
Benedictions.

C H A P. X.

Of their Synagogues or Schools.

THEY build their Syna-
gogues (which they call
Schools) either little or great,
B 3 below

below Stairs or above, by themselves or in a part of another House according as they have convenience; not being now in a Capacity to Erect Lofty and Sumptuous Fabricks.

II. The Walls are either Whitned on the inside, or Wain-scotted or Hanged; upon which there are Written some Verses or Sentences, to put them in mind of being attentive in Prayer, round about, there are Benches to sit on, and in some Synagogues they have little Chests to put Books, Cloaths, and other things in; above, there are a great many Lamps and Candles, those of Oil, the others of Wax to enlighten the Room, At the Doors they have little Boxes or Chests, where every one that pleases puts in Money, which is afterwards given to the Poor.

III. They have an Ark or
Press

Ch. 9. *the Present JEWS.* 31

Press at the Eastern part of the Synagogue which they call *Aron*, in imitation of the Ark of the Pentateuch; *i. e.* the Five Books of *Moses*, written on Parchment, (*) with the utmost exactness, with Ink made on purpose, in great square Letters, which they call *Mezubaad*, in imitation of the Book which *Ezra* wrote; (a Copy of which they say is kept at *Caire*) who Transcribed it with his own Hand from *Moses's* Manuscript, as we read in the Eighth Chapter of the Second Book of *Esdra*s. And so accurate must they be in writing it, that if there should chance to be the

* The Jewish Doctors have invented a vast number of Rules to be observ'd in transcribing a Copy of the Law, for the use of any Synagogue; but one half of them contain nothing but Niceties and Superstition: However, some may contribute towards the having Correct Copies. As for this Ancient Copy which they attribute to *Esdra*s, 'tis a meer Fable. F. Simon.

least Letter, a *vau* suppose, or a *jod* too much or too little, it is all good for nothing, and is laid aside as not fit to be read. And since the Transcribers are subject to make such mistakes, the Rabbins have laid down a great many particulars which are to be observ'd. This Pentateuch is not in the form of any of those Books which are now in use, but in a Volume or Roll, as Books were made in Ancient times; that is, long pieces of Parchment sew'd together, not with Thread, but with Thongs cut out of the hide of some clean Beast. These pieces of Parchment thus Sew'd together, they fold up and unfold upon wooden Staves. For the better preserving it, 'tis wrapp'd up in a Cover of Linen or Silk, which the Women make and embroider after the best manner they can, and make an offering
of

of it. And it has another Silk Covering for an Ornament. If the Owner of the Book be able, he has the ends of the Staves which come out beyond the Parchment, which they call † *Hex Haim*, covered with Silver in the shape of Pomegranats (which for that reason they still call *Rimmonim*) Bells, or some such thing; at the Top is a Coronet of Silver, which either goes round about them, or else half way and Hangs before them. This Crown they call *Hatara* or *Cheder Toza*; and all this work varies according to the Customs of the Place or the particular Fancy of the Owners. There are sometimes in the Chest; Two, Four, Ten, Twenty, or more of these Books, which they call *Sefer Toza*, i.e. *The Book of the Law*, they read

† *Wood of Life.*

in these, on their Feast Days and times appointed, as we shall shew in its proper place.

IV. In the midst, or else at the upper end of the Synagogue, there is a sort of a Desk or little Altar, made of Wood, rais'd somewhat high, upon which they rest this Book when they read it, and which they lean upon when they Preach, and upon other occasions.

V. They have a Place by itself, either above, or on the one side, inclosed with Wooden Lattices, where the Women stand to say their Prayers, and see every thing that is done, but cannot be seen by the Men, nor do they at all mix with them: which is done for fear their minds should be diverted from their Prayers by any evil thoughts.

VI. Nevertheless, the Situation and the particular management of

Ch. 10. *the Present JEWS.* 35
of all these things vary, according
to the different Customs of
the Countries and Places where
they are, but are much after this
manner.

VII. There is one, that Sings
* the Prayers a great deal louder
than the rest, whom they call
† *Cazan*, and another whose business
it is to keep the Synagogue
neat and in good order; to light
the Candles and give attendance
at Prayer time and keep the Keys;
he is call'd || *Sciamas*, or *Servitor*
and both have Salaries out

* The Jews pronounce their Prayers after
such a manner, that they may be said to Sing
them. And so when they read the Bible, they
Sing. F. Simon.

† The *Cazan* is the same among the Jews, that
a Reader is among us; this word *Cazan* is in
Epiphanius. idem.

|| The *Sciamas* or Minister, is much the same
thing which a Deacon was formerly; and the Sy-
rian Churches do still call their Deacons by this
Name, tho' the signification of it ordinarily extends
to all Ministers in any Divine Office. F. Si-
mon.

36 *The History of* Part I.
of the Publick Stock of that
Synagogue to which they be-
long.

VIII. There are of these Syna-
gogues or Schools, more or fewer
in each City, proportionable to
the number and diversity of the
Jews which dwell there. For
since the *Levantine*s, *German*s and
*Italian*s, differ in nothing so
much as in the Form of their Li-
turgies, every one of the Nations
chose rather to have a Synagogue
by themselves.

C H A P. XI.

*Of their Prayers, Square Vest-
ment call'd Taled, Frontlets
and Pentateuch.*

THEY go to Prayers in these
Synagogues three times a
day.

Ch. 10. *the Present JEWS.* 37

day. In the Morning, which includes four hours after Sunrise, and is call'd *Sciaerid*. In the Afternoon, at three a Clock, which (including all the time from Noon) is call'd *Mincha*. The third time is at the beginning of the Night, and is call'd *Harnid*. But in several places, if it be not a Festival, they say the Afternoon Prayers, and the Evening together, about Sunset, for greater convenience.

II. They Wash their Hands before they go into the Synagogue: In the Morning before they go to Prayers, they must neither Eat nor Drink, nor do any Business, nor go to any one to make a Visit, nor pay their Respects.

III. As soon as they come in to the Synagogue in the Morning,

ing, they put on this * *Taled* which I mention'd; and recite the Benediction, || *Blessed be thou* &c. Some put it upon their Heads, others wrap it round their Necks, that they may stand with more attention in their Prayers, without looking one way or other.

IV. Then they put on their Frontlets which they call † *Teffilin*, which I have already mention'd, and are made after this manner. They take two pieces of Parchment, and with a great deal of Exactness, write upon each of them these four

* The word *Talet* or *Taled* according to the pronunciation of the Italian Jews, signifies in Rabbinical Hebrew a *Manteau*, or the Vell which they put over all their other Cloaths. F. Simon.

|| Numb. Chap. v. 7, 8, and 9.

† *Teffilin* in Chaldee, or Rabbinical Hebrew, is the same as *precatoria*, is in Latin; because the Jews make use of them when they say their Prayers. *idem*.

CH. II. *the Present JEWS.* 39

passages of Scripture in square Letters, with Ink made on purpose. The first is out of Deut. vi. 4. *Hear O Israel, &c.* The second out of Chap. 11. 13. *And it shall come to pass if you shall hearken diligently unto my Commandments which I command you this day, &c.* The third out of Exodus xiii. 1. *Sanctifie unto me all the first born &c.* The fourth out of the same Chapter, v. 11. *And it shall be when the Lord shall bring thee into the land of the Canaanites, &c.* These they wrap up in a black piece of Calves Leather, that is, they put all these Scriptures together into one Roll made into a sharp point, which they fasten upon a little square piece of the hardest part of the same, from whence there comes a thong of the same Leather, an Inch broad, and a yard and an half long, or thereabouts.

This

This they put upon the brawny part of their left Arm; and when they have ty'd a little knot upon the Thong, like a Jod they wrap it round their Arm and Hand down to their middle Finger; and this they call *Teffila Sceliad*, that is, the *Teffila of the hand*. In making the other, they cut the abovemention'd Texts of Scripture into four pieces, every one by it self, and joyning them together they make a square, with the Letter † *Shin* at the Top; and this they put upon a square hard piece of Leather like the other, from which come two Thongs as in the former. They put this square upon the midst of their

† In the *Teffila of the hand* they Tye a little Knot in the shape of a Jod, and in the *Teffila of the Head* they have the ו Shin and ד Daleth, which being all put together make the Name of God יהוה Shaddas. Ockley.

Fore-

Ch. II. *the Present Jews.* 41

Forehead, and the Thongs go round about their head, and are ty'd behind with a Knot in the shape of a *Daleth*, and the remaining part of them hangs down before upon their Breast. This they call *Teffila Scetrose*, that is, *the Teffila of the Head*. These are the Frontlets which they put on with their *Taled* commonly in the Morning, only there are some more devout than the rest, that put them on at the Afternoon Prayers too, but they are but few, only the *Chaunter* always puts on his *Taled*.

V. When there are Ten Men come together, each of them Thirteen Years and a Day Old, (for if there be not Ten such they cannot Sing the Prayers Solemnly) the *Chaunter* or *Cantor* that we mention'd before, goes to the little Alter or stands before the Ark or Chest, and begins

begins the Prayers with a loud voice, and all the rest follow him in a softer Tone.

VI. The form of Prayer is very different between those three Nations of the Jews abovemention'd. So that, as I have already observ'd, there is not any one thing in which they differ more than in this. The *Germans* Sing higher than the rest. The *Levantine*s and the *Spanish* Jews use a sort of a Tone much after the *Turkish* manner. The *Italians* use a plainer Tone, and not so loud. These Prayers contain more words or fewer, according as the days are Common or Festival: but in these days also they differ among themselves.

VII. Nevertheless the main Body of their principal Prayers, in which they do all of them at all times agree, is this. In the Morning they say certain *Psalms*,
par-

Ch. II. *the Present JEWS.* 43
particularly all the 145. *I will exalt thee, O my God, &c.* and all the following Psalms, which begin with *Hallelujah*. Then follow a certain Collection of Praises to God, which is oftentimes repeated in all their Prayers, and and at all Times, which they call *Cadisc*, that is, *Holiness*. One Thanksgiving to the Creator of the Light and Day, which they call *fozer*. Then this of *Deuteronomy*, *Hear O Israel, &c.* And it shall come to pass, if ye shall hearken, &c. mention'd several times already. Then this out of *Numbers*, xv. 38. *Speak unto the Children of Israel, and bid them that they make them Fringes.* These three Lessons are call'd *Chirial Sceman*; to which they add the *Veiazin*, and the eighteen Thanksgivings to God, call'd *Scemona Afre*; with which Thanksgivings they mingle their Petitions for the
most

most necessary things, as Life, Health, Understanding, Liberty, Forgiveness of Sins, &c. which they first say in a low Voice, and the *Cazan* very loud. Then they repeat the 145 *Psalms*, and some Verses of the Prophets, and this out of *Isa. vi. Holy, Holy, Holy Lord God of Hosts*, &c. with the Interpretation of the same Words in *Chaldee*. When all this is said, they conclude with a Lesson, and a Thanksgiving to God, for enlightning them to serve him; beseeching him, that he would bring all the World to serve him in like manner. Then saying *Halelo Lesabeah*, the Morning Prayer is ended

VIII. On Monday and Thursday, after the *Scemonè esrè*, they add certain Confessions and Penitential Prayers. And if any one has a mind to use any sort of Abstinence or Fast, they reckon these

Ch. II. *the Present JEWS.* 45

these two Days of the Week not proper for it, calling them Days of Justice; because in Ancient Times the Magistrates us'd to sit, in Cities and great Towns, in their Courts of Judicature, on these Days; and the Inhabitants of the neighbouring Villages us'd to come in to the great Cities as to a Market, in a kind of relation to the Divine Justice.

IX. In the Afternoon-Prayers they begin with the 145 Psalm, then the *Cadis*, then the 18 Benedictions, *Scemonà esrè*; first with a low voice, and then a loud; then the *Cadis* again, and so make an end.

X. In the Evening they recite a Thanksgiving to God for bringing the Night, and because he lov'd *Israel*, and gave him his Commandments. Then follow the three Lessons call'd *Chiriad sceman*. Then a Remembrance
of

46 *The History of* Part I.
of his bringing them up with
Miracles out of *Egypt*. Then a
Prayer to keep them in Peace
that Night. Then 18 Verses out
of the Prophets, the 18 Benedi-
ctions *Scemonà esrè* in a plain tone
only. Then the *Halelo Lefabeah*.
Then the *Cadis*, with which they
conclude the Evening-Prayer.

XI. These are the most con-
siderable things of which their
Prayers at all times consist; and
tho' in Feasts and Solemn Days,
they do insert some others suita-
ble to the Occasion, of all which
we shall speak particularly in
their proper Places; yet neverthe-
less, these are always the Foun-
dation, both as to Order and
Substance. And in these, there is
not any considerable Difference
between the Three Nations a-
bovemention'd, but all of them
do in a manner conform to this
Method.

XII. They

XII. They divide the Pentateuch into 48 or 52 Lessons, which they call *Parasciod*, or *Divisions*, and read one of them in the Synagogue every Week: so that tho' there are 12 Months in the Year, as I shall observe in the Second Chapter of the Third Part, it would all be read. On Mondays and Thursdays, after the Penitential Prayers, they take out of the Chest, which I have already spoken of, the * *Sepher torà*, and repeating this Verse of the 34 Psalm, *O magnify the Lord with me, and let us exalt his Name together*, and some other Verses, they lay it upon the Little Altar; and having unty'd and open'd it, they invite Three Persons up to read the beginning of the proper † *Parascia*; each of these read a part, and say a Benediction before they begin, and another when

* *The Book of the Law.* † *Session or Chapter.*

they

Ch. II. *the Present* JEWS. 49
as I shall observe in its proper
place.

XIV. And because every one,
out of Devotion, is desirous to
have a hand in performing some
of those things which are to be
done; as, taking the Book out of
the Chest, or laying it up again,
and other such things as occur in
Prayer-time: they sell the doing
of them to him that bids most;
and the Money which comes in
this way, is either laid out upon
the Synagogue, or else given to
the Poor.

C H A P. XII.

*Of the Priests and Levites, and
their Oblations and Tithes.*

I. **I**N ancient times the Priests
us'd to minister in the
Temple, and they were of *Aaron's*
C Fa-

Family onely, as we read in *Exod.* xxix. and in other places. Their Business was, to offer Sacrifices and Oblations, to burn Incense, and perform what Religious Services were to be done. These had not only the Portions of their Sacrifices which are there commanded, but they had the Shoulder, the Cheeks, and the Breast of every Beast which was kill'd, and the First-born of all the Flock, and that which was given in exchange for the First-born of every Woman; the first Sheering of their Sheep; Two in the Hundred of all their Fruits; and all those things which are express'd in Scripture.

II. The Levites Business was to Sing in the Temple at the appointed Time; and they had the Tenth of the Fruit, which they went up and down a gathering, from place to place.

III. But

III. But now, since none are oblig'd any longer to pay these Duties, but those *Jews* only which dwell in the Territories of *Jerusalem*, and such Places as did formerly belong to *Judea*; and there being but few *Jews* that have any Lands or Herds: And tho' there are some * *Priests* and *Levites* which pretend, notwithstanding the Captivity, to have preserv'd their *Genealogy* by a true Tradition, yet nevertheless they have no Privilege above the rest, only they receive something for the Redemption of the First-born of their Males, and have the precedence among those that are call'd up in the Synagogues to read in the Pentateuch, as we

* A great many *Jews* retain still the Name of *Cohanim*, or *Sacrificers*, tho' there is no Temple now. So that the Word *Cohen* is nothing but a Title of Honour, and not a *Priest*, strictly speaking. F. Simon.

have observ'd † before; and they bless the People on Solemn Festivals, with these Words of *Chap. vi. of Numbers*, *The Lord bless thee and keep thee, &c.*

IV. They take care not to touch any Dead Body, nor to be under any Roof where there is one. They redeem their First-born of them, as we shall shew in *Chap. 9. of Part 4.*

V. The Priests may not Marry a Woman that has been divorc'd by a former Husband; nor a Sister-in-Law which has had the *Caliza*, as shall be shewn in *Part 4. Chap. 7.*

VI. In some few things, the Levites are next to the Priests in Dignity.

† *Chap. xi. Sect. 12.*

C H A P. XIII.

Of their Tillage, and Herds.

I. **T**HEY may by no means sow two sorts of Seeds together, as Wheat and Barley, or the like; much less may they sow any Seed mingled with Grape-Stones. *Levit. ix. Thou shalt not sow thy Field with mingled Seed, &c.* Nor may they Graft any Plant, as Nuts, Peaches, Apples, Oranges, &c. Nor have any grafted Trees in their Grounds; but they may eat the Fruit which grows upon such Grafts.

II. Whoever plants any Fruit-Tree, he may not eat of the Fruit of it till three Years after it has been planted. Besides, in ancient times they us'd to carry the Fruit of the fourth Year to the Temple, which they redeem now with

C 3 a small

a small matter of Ceremony,
Levit. xix. 23.

III. They may not couple
 Creatures of a different Species
 together to breed; as an Ass and
 a Bull, and the like; as in the above-
 quoted Text of *Leviticus*, *Thou*
shalt not let thy Cattel gender with
a divers kind: nor must they so
 much as yoke them together in a
 Plow, or let them draw together
 in the same Cart; *Thou shalt not*
plow, with an Ox and an Ass toge-
ther, Deut. xxii. 10.

IV. They were oblig'd for-
 merly, when they reap'd their
 Grain, to leave one Corner of the
 Field uncut; and so, in gathering
 their Vineyard, to leave some
 Branches with Grapes on them.

V. Every Seventh Year they
 us'd to let their Ground lie fallow
 without tillage, and what grew
 upon it, belong'd to the Poor. *Le-*
uit. xxv.

VI. They

VI. They may neither make use of, nor eat the first Male of any of their clean Beasts, such as Cows, Sheep, or the like, unless it has some blemish or imperfection: because in ancient times they were oblig'd to give it to the Priest, or to redeem it of him; and now, they must neither use it, nor eat it, unless it has some defect. If it be an Ass, it may be redeem'd, by giving the Priest a Lamb in the room of it, *Exod. xiii. 12.*

VII. If any one in the Field finds the Nest of a clean Bird, that is, such as is lawful to be eaten, that sits either upon Eggs or Young-ones; if he has a mind either to the Eggs or Young-ones, he is oblig'd to let the Old-one go, *Deut. xxii. 6.*

C H A P. XIV.

*Of their Charity to the Poor, and
Tenderneſs to the Beasts.*

I. **I**T cannot be deny'd, but that the Jews are a People very charitable and compassionate towards all People in want whatsoever: seeing that, notwithstanding there must necessarily a very great Number of them be such, the greatest part of them being poor, and their whole Nation expos'd to more Misfortunes than other People in the World; and besides, those few Rich Men that are found amongst them, having neither Revenues nor Estates, which are only properly to be call'd Riches: yet notwithstanding they do relieve all their own Poor; and besides these, they do upon all Occasions help

help any Object of Charity, let him be what he will.

II. In great Towns, on Fridays, and the Eves of the other great Festivals, the Poor go about to rich Men's Houses, and others of the middle Sort, to gather their Alms; and they give to every one something, according to their Ability. Besides, the *Parnassim*, or *Nemunim*, whose Office it is to look after such things, takes care to send them something home to their Houses every Week; especially to such as have liv'd in good Credit, or are modest, and asham'd to beg, or Sick Persons, or Widows, which don't go abroad.

III. In every Synagogue, the Offerings, and some part of that which is given for the favour of being an Assistant in some of the Ceremonies, spoken of before, Chap. 11. §. 14. and that which is

put into the Box that is fastned to the Door, is all put together, and out of it they relieve the Poor.

IV. But if a poor Man has occasion for extraordinary Charity; as, if he has a Daughter to marry, or would redeem any of his Family that are Slaves: whether he is one that lives with them in the same City, or a Stranger, 'tis all one: The Overseers of the Synagogue procure him a Promise from every one, which they call *Nedava*, which is done thus. The Chaunter goes round, and says to every one, calling him by his Name, *God bless N. who will contribute so much to such a Charitable Design.* And because this is done upon the Sabbath, upon which Day they touch no Money, every one promises by Word of Mouth, what he thinks fit; and the Week after, every one

one readily pays what he promis'd to the Overseer; and when they have gather'd it, they give it to the poor Man.

V. There are besides, in great Cities, Fraternities or Companies for Works of Charity: for instance, some that take care of the Sick, and Burial of the Dead, which they call *Ghemilad hassadim*: others for Alms only, which they call *Zedacà*: for Redeeming of Slaves, *Pidion secum*: for Marrying Maids, *Hassì betulod*, and several others: which Companies are more or fewer, proportionable to the Number of Jews which dwell in the Place.

VI. If a poor Man has any pressing Necessity, which exceeds the Abilities of the Town where he lives, he makes his Application to the principal Rabbins; who set their Hands to a Certificate, that he is an honest Man,
and

and one that deserves their Charity; and desire that every one would give him Assistance. Into what Place soever he comes with this Paper, where there are any *Jews*, be it Castle, Hamlet, or any little Place, he is entertain'd a Day or two with Meat, Drink, and Lodging, and some Money given him at parting. When he comes into any City, he gets his Certificate confirm'd by the Subscriptions of the Rabbins that dwell there; and goes to the Synagogues in the Name of the *Parnassim* or the Companies, or whoever else has the Charge of those Things, and receives Help and Assistance, by one or other of those Ways of Collection which we have given an account of.

VII. † In what part of the World soever the *Jews* are, they

† This is not in the First Edition.

Ch. 14. *the Present JEWS.* 61

send Alms to *Jerusalem* yearly, for the Maintenance of those Poor *Jews* who live there, and pray for the Welfare of the rest. They send besides to some other Places of *Judea*, as *Saffet*, *Tiberias*, and *Hebron*; where the Patriarchs, *Abraham*, *Isaac*, and *Jacob*, and their Wives are buried.

VIII. Besides these Publick Alms, every one gives his Charity, after what manner he himself thinks good, according as he is dispos'd.

IX. They also account it a Good Work to give Alms, and relieve all Persons whatsoever in Affliction, tho' they are not *Jews*; especially those who live in the same City or Place with them; as an Act of Charity due to all Mankind indifferently, and particularly recommended to them by the Rabbins.

X. Their

X. Their Compassion is such, that they take great care not to torture any Beast, nor use it ill, nor put it to a cruel Death; considering them as God's Creatures, according to *Psal. cxlv. 9. And his Mercy is over all his Works.*

The End of the First Part.

THE

THE
RITES and CUSTOMS
OF
The Present JEWS.

PART II

CHAP. I.

*Of their Language, Pronunciation,
Writing, and Preaching.*

THERE are but few
Jews now-a-days, that
can maintain a conti-
nu'd Discourse in *Hebrew*, or the
Holy Language, which they call
Lafcion acodesc; in which the
24 Books of the Old Testament
are.

are written; nor yet in the *Chaldee*, or * *Targum*, which was their common Language † whilst they were a People: Because they have learn'd, and are brought up in the Language of the Country where they are born. So that in *Italy* they speak *Italian*, in *Germany* *High-Dutch*, in the *Levant* and in *Barbary* they speak *Turkish* or *Morisco*, &c. Nay, they have made these Exotick Languages so much their Own, that a great many which have remov'd out of *Germany* into *Poland*, *Hungary* and *Russia*, have made the *High-Dutch* the Mother-Tongue to all their Posterity;

* They call the *Chaldee Paraphrase* by this Name, which signifies Interpretation, or Paraphrase. F. Simon.

† The Jews in the *Babylonian Captivity* forgot the *Old-Hebrew*, and learn'd the *Chaldee* or *Syriack*, which they spoke long after their Dispersion. Now, as our Author has observ'd, they speak the Language of the Country where they dwell, Ockley.

and

Ch. I. *the Present JEWS.* 65

and those *Jews* that go out of *Spain* into the *Levant*, for the most part speak *Spanish*. In *Italy* they speak both the one and the other, according to the Place from whence their Parents came. So that the common People use in their ordinary Discourse the Language of the Nation they dwell in, mixing now and then a few broken *Hebrew* Words among it. The Learned Men among them have the Scripture more ready; but there are but very few, except the Rabbins, that can maintain a continu'd Discourse in the *Hebrew* Tongue elegantly, and according to its due propriety.

II. As for the Pronunciation of the *Hebrew*, they differ so much among themselves, that the *German Jews* can scarce be understood by the *Italians* and *Levantine*; but there are none of them that speak more clearly,
and

and agreeably to the Rules of Grammar, which they call *Dichdach*, than the * *Italians*.

III. The *Hebrew* Tongue being of so narrow a Compass, (for there are no ancient Books now left, except the XXIV of the Scriptures, out of which they must take all) the Rabbins have for greater Convenience enlarg'd it, by making use of a great deal of the *Chaldee*, and some small matter of the *Greek* and other Languages; and besides, they have coin'd a great many Names for Things, which has been imitated since by Writers in every Age, who have borrow'd necessary Terms of Art, to render themselves intelligible, when they

* Our Author's being an Italian himself, has prejudic'd him in favour of the Italian Pronunciation; notwithstanding the Pronunciation of the Spanish Jews is allow'd to be the best. Ockley.

Ch. II. *the Present* JEWS. 67
talk of Philosophy and other
Sciences.

IV. This sort of Rabbinical
Hebrew they use in their Books, in
their Contracts, in their private
Notes, in their publick Busi-
ness, &c. But in their familiar
Letters, either of Compliment or
Business, they write most com-
monly in the Language of the
Country where they live, only
some of them use the *Hebrew*
Character. The *Jews* of the *Mo-
rea* only write all in *Hebrew*.

V. When they Preach, they
use the Language of the Coun-
try, that all the Congregation
may understand them. They quote
the Texts of Scripture and the
Rabbins in *Hebrew*, and then in-
terpret it in the Vulgar Tongue.

VI. Their manner of Preach-
ing is: When all the Congrega-
tion are silent in the Synagogue,
he that is to preach, (which is
easily

easily granted to any one that desires it) either with his *Taled* or without it, stands against the little wooden Table spoken of * before, and begins with a Verse taken out of the Lesson which is read that Week, which they call a *Nosè*, a Text, which he seconds with a Sentence out of the Rabbins, call'd *Naamar*. Then he makes a Preamble or Preface, and proposes a Subject pertinent to the Lesson whence he took his Text: he discourses upon it, and quotes Texts of Scripture and the Rabbins; every Man according to his own Stile, which is very different, among the several Countries.

VII. This is done mostly upon Sabbath Days, and the chief Festivals; except there be a Funeral-Oration for some Person.

Ch.2. *the Present* JEWS. 69
of Note (which is done upon
any Day, tho' it be no Festival)
or some other extraordinary Oc-
casion.

CH A P. II.

*Of their Studies and Universities,
and the Original and Contents
of their Ghemarà, or Tal-
mud.*

I. **T**HEY account it the most
Pious Work that can be
done, to study the Holy Scri-
pture, or the Expositions of it,
according to every one's Ability.
*Deut. vi. 7. And shalt talk of them
when thou sittest in thine House, and
when thou walkest by the Way.*

II. Some

II. Some few of them study the *Cabala*, that is, the Secret Divinity of the Scripture; some few others study Philosophy and other Sciences, both Natural and Moral; but apply all to the facilitating the Understanding of the Scripture; otherwise they would look upon such Studies to be very hurtful, except the Person is desirous to proceed Doctor of Physick. But the most common Study among them is that of the * *Ghemarà*, or *Talmud*, where it is permitted them; and where they have it not, they read the Writings of the Rabbins Paraphrases, or, an Abridgment of the *Talmud*.

III. Therefore they have Academies, call'd † *Jesivod*, where

* Perfection. 'Tis as it were a Supplement to the *Misna*, which serves for the Text, of which the *Ghemarà* is the Gloss. F. Simon.

† This Word signifies *Sessio*, because the Scholars sit. Id.

the

Ch. 2. *the Present Jews.* 71

the Rabbins and their Scholars meet to dispute; which is done all in a huddle, with Noise enough, and without any manner of Order. This is usually after Morning-Prayer; but not on Fridays, the Eves of Festivals, Sabbath-Days, or Festivals.

IV. And because all the Rites, Precepts, and Customs of the *Jews* are founded upon, and derive their Authority from the *Talmud*; I shall speak briefly of the Origin, Method, and Contents of it.

V. In *Chap. 1.* of this *Book*, I said, the *Jews* receiv'd the Written Law from *Moses*, and the Oral Law (which is an Exposition of the other) from the Rabbins, together with a Collection of other Constitutions of their own. Whilst the Temple stood, there was none of this Oral Law to be committed to Writing, and
it

it was for that reason call'd the Oral Law; because it was only taught by Tradition, by Word of Mouth.

V. But about 120 Years after the Destruction of the Temple, there arose one Rabbi *Judah*, who upon the Account of the Holiness of his Life, was call'd *Rabenu Acados*, or, *Our Holy Master*; a great Favourite of the Emperor *Antoninus Pius*, and very rich. This Rabbin observing, that in this Dispersion of the *Jews* from their own Country and the Temple, these Oral Laws were in danger of being lost; wrote all the Opinions, Constitutions and Traditions of the Rabbins down to his Time, in a very concise Book, which he call'd * *Misná*: This he

* *This is that which the Fathers call'd Deuterosis, that is, Repetition of the Law, and serves for the Text of the Talmud.* F. Simon.

[illegible]

74 *The History of* Part II.
 compos'd a Book, which they
 call'd * *Talmud Bauli*, which they
 divided into 60 Parts, call'd
Massachod; but following the Or-
 der and Method of the above-
 mention'd Six Tracts. And tho'
 one Rabbi *Jocanan* of *Jerusalem*
 had made such a sort of Compo-
 sition a few Years before, which
 they call *Talmud Gerusalem*, *Je-*
rusalem Talmud; yet because it
 was shorter, and the Style more
 difficult, the *Babylonian* only re-
 main'd in use, as more safe, and
 more intelligible. Upon which
 there is a Commentary of one
 Rabbi *Solomon*, who is call'd
 * *Raschi*, and certain Disputations

* *Babylonian Talmud.*

† R. *Solomon Jarchi*, or rather, as the Jews
 call him, *Solomon Isaaki*: he was born at *Trois*
in Champagne; or at *Lunel in Languedoc*, as
 some have believ'd. F. Simon.

That which has given occasion to believe that he
 was born at *Lunel*, was his being call'd in He-
 brew *Jarchi*, which signifies *Lunelensis*, from
 ירד ירעה, *Luna*. *Ockley*.

of

of an Academy of Rabbins, call'd *Tossafod*: And many Abstracts have been taken out of this *Babylonian Talmud*, especially out of Three of the Six Tracts; there being at present no occasion for those Three which treat of Seeds, Sacrifices, Cleanness, and Uncleanness.

VII. The *Talmud* has been prohibited by some Popes, and then again allow'd to be read by others; now at last it remains prohibited, in *Italy* especially, where 'tis neither read nor seen.

C H A P. III.

Of the Creating their Rabbins,
and their Authority; and
concerning their Excommu-
nications.

I. **T**HE Rabbins do not use any Endeavour to attain the Degree of *Doctor*, but reckon it a piece of Pride, and a scandalous thing to appear in the procuring it; and for this reason, they are not examin'd. But when they see any Person that is qualify'd and Learned, that is, well exercis'd and vers'd in the Oral Law, more than in any other Science; in the *Levant*, by common consent they account him a Rabbi, and call him *Gucan*, that is,

Ch. 3. *the Present JEWS.* 77

is, a *Learned*, or *Wise Man*. In *Germany* and *Italy* he receives the Title from the Senior Rabbins, by Writing, or Word of Mouth; either of *Caver* or *Rave*, *Companion* or *Rabbi*; which is a sort of middle Title, which they give to Young Men, and such as are not thoroughly vers'd: Or else of *Morenu* or *Rav*; that is, *Master* or *Doctor*, and so they are call'd afterwards.

II. These, that is, the *Cacam Rav*, or *Morenu*, decide Controversies concerning Things prohibited and lawful, and all other Differences whatsoever. They write Allegations and Decisions, even in Civil Controversies. They Marry, and give Bills of Divorce, and Preach, if they have any Talent that way: They are the Heads of the Academies we mention'd, have the Uppermost Place in the Synagogues, and in all

Assemblies. They punish the Disobedient with Excommunication; and all the rest are oblig'd to pay them great Respect.

III. When they Excommunicate any one, they curse him, and declare him Excommunicate: After which, every Jew is oblig'd not speak to him, nor come within four Yards space of him: They do not suffer him to come into the Synagogues or Schools; and he is oblig'd to sit upon the Ground with his Shoes off, as if he had some near Relation dead; and thus he continues, till he is absolv'd by one Rabbi or more, and Bless'd again.

IV. If it be a Solemn and Extraordinary Excommunication, they meet all together in the Synagogues with Black Torches lighted; and blowing Horns, they pronounce Curses upon who-soever shall do, or has done such,
or

or such a Thing; and the Children and the People answer, Amen.

CH A P. IV.

Of their Oaths, and Vows.

IN THE Y are forbidden to Swear in vain, or so much as to Pronounce any one of the Names of GOD unnecessarily, according to what is said in the Decalogue, and in Chap. v. of Deuteronomy: Much less may they Swear falsely, as in Levit. xix. 12. *Thou shalt not Swear by my NAME, falsely.*

II. Vows also are not much approv'd; but when they are made, they must be kept. The Husband can dispense with, or break the Vows, by which his

Wife shall oblige herself to any sort of Abstinence, whether she will or no; but this must be done within 24 Hours after he has heard it. And so a Father may break the Vows of his Daughter which is not Married, as you may read at large, in the twentieth Chapter of *Numbers*.

III. They hold also by Tradition, That when any Man or Woman has made a Vow or Oath, be it what it will, provided the breaking of it be not to the Prejudice of a Third Person; and has, upon good reason, repented of it: A Rabbin of Authority, or Three other Persons not dignified, may loose it, and dispense with it. He that would have it dispens'd with, goes to this Rabbin, or those other Three Persons; and they having heard his Reason, why he alters his Mind, and approving it, say to him

Ch. 5. *the Present JEWS.* 81
him Three times, *Be thou Absolv'd*
from this Vow, &c. and from that
Time he remains Free.

C A A P. V.

Of their Trading, and Usury.

I. **T**HEY are oblig'd, not only
by the Laws of *Moses*, but
by the Oral Law also, to be exact
in their Dealings, and not de-
fraud or cheat any one, let him
be who he will, either *Jew* or
Gentile: Observing at all Times,
and towards all Persons, those
Good Rules of Dealing which are
so frequently commanded them
in the Scripture; especially in
Leviticus xix. from Vers. 11. to
the end.

II. As for that which some
have spread abroad, both in

D 5 Dis-

82 *The History of* Part II.
Discourse and Writing, viz. That
the Jews take an Oath every
Day, to cheat some Christian, and
reckon it a Good Work; it is a
manifest Untruth, publish'd to
render them more odious than
they are. So far is it from that,
that many Rabbies have written,
particularly one Rabbi Bachii, has
made a long Discourse about it,
in his Book intituled *Cad Bachema*,
Letter *Ghimel ghezela*; where he
says, that it is much greater Sin to
cheat one that is not a Jew, than
one that is. Both upon the account
that the thing is bad in it self,
and because the Scandal is greater.
And this they call *Chillul Asem*,
that is, *Profaning the Name of*
GOD, which is one of the greatest
Sins. Therefore if there are any
found among them that cheat or
defraud, it ought to be attri-
buted to the ill disposition of that
particular Person; for no such
Pra-

Practice is in any wise allow'd, either by their Laws or Rabbins.

II. 'Tis very true, that the narrowness of their Circumstances which their long Captivity has reduc'd them to; and their being almost every where prohibited to purchase Lands, or to use several sorts of Merchandizes, and other creditable and gainful Employments, has debas'd their Spirits, and made them degenerate from their ancient *Israelitish* Sincerity.

IV. For the same reason, they have allow'd themselves the liberty to take Usury, notwithstanding it is said in *Deuteronomy*, ch. 23. ver. 19. *Unto a Stranger thou may'st lend upon Usury, but unto thy Brother thou shalt not lend upon Usury.* In which place, the Jews cannot understand by the word *Stranger*, any other besides these

these seven Nations; the *Hittites*, *Amorites*, *Jebusites*, &c. which God had commanded to be destroy'd by the Sword! But because they are not suffer'd to use the same Means of getting a Living, as others which are Brethren by Nature, they pretend they may do it lawfully.

V. * And of these seven Nations only, are all those Passages of the Rabbins to be understood, where they give any Allowance to use any Extortion; (because it was so often declar'd in Scripture) and not of those People among which the *Jews* are now planted, and suffer'd to dwell, and are us'd kindly by the Princes of the Countries, especially amongst the *Christians*; because this would not

* This is not in the First Edition, but in that only which was Printed at Venice, where it seems to have been added on purpose. F. Simon.

Ch. 6. *the Present* JEWS. 85
only be against the Written,
but also against the Law of
Nature.

CHAP. VI.

*Of their Contracts, Writings,
Witnesses, Judges, and Judg-
ments.*

I. **A**LL Contracts are conclu-
ded by each of the Parties
touching a Skirt of the Garments,
or any Cloth that belongs to the
Witnesses; which is a sort of
Oath they call *Chinian suddar*, that
is, *Purchase of the Cloth.*

II. Publick Notaries are of no
Authority among them, only the
Scrivener may pass for one Wit-
ness; and all Writings, whe-
ther relating to Trade, Wills,
Ma-

Matrimony, Divorce, or whatsoever else, are concluded, and stand good, if there be Two Witnesses.

III. If a Man would have a Writing to be in force for Ever after, and in all Places, he confirms it by adding three others to the former, and these Three are call'd *Judges of this Case*.

IV. Some Witnesses must be examin'd in every Case; and before the Criminal, or Adverse Party.

V. In the greatest part of the the World, the Principal Rabbins determin those Differences which arise, let 'em be what they will: Or else, they refer it by consent to two or three Arbitrators, who are Friends to them both.

VI. Their Determinations are conformable to what the Rabbins have laid down in several Volumes; particularly in a Book call'd

Ch. 6. *the Present Jews.* 87
call'd *Cosen amispart; and a Col-
lection of Rul'd Cases, call'd
Seelod Tesciuvod, or, *Questions and*
Answers; taken, for the most
part, out of Exod. xxv. which
begins, *These are the Judgments*
which thou shalt set before them, and
so on, to the end of Chap. xxiii.
And from Deuteronomy xx, to the
end of the xxvth: To which, the
Judges add their own Sense, with
regard to the Person, the Case,
and the Time.

VII. In all Criminal Matters,
they in all Places submit them-
selves wholly to the Correction of
the Princes they live under. Only,
if any transgress any of their
own Rites, they are Excommuni-
cated by the Rabbins; as we have
said before, in Chap. 3. of this
Second Part.

* Breast-Plate of Judgement. 'Tis the Name
of one part of an excellent Book, upon the Rights of
the Jews. S. Simon.

C H A P. VII.

Of Meats which are always forbidden, and their Manner of Eating.

I. **T**HEY may not eat of any Animals, but such only as part the Hoof, and chew the Cud; as Oxen and Sheep: but not Conies, Hares, nor Swine; nor any Fish which has not Scales and Finns; nor Birds of Prey, nor Reptils; which is all express'd at large in *Chap. xi. of Leviticus.*

II. And for this reason, they eat nothing which is dress'd by any other People, nor use any of their Kitchen-Utensils; for fear they should have had in them any of these prohibited Meats; as I have already observ'd, *Part 1. Ch. 3.* Nor do they use other People's Knives.

III. They

III. They do not eat the Fat of Beef, Lamb, or Goat; as it is commanded in the latter end of the third Chapter of *Leviticus*; *It shall be a perpetual Statute for your Generations, throughout all your Dwellings, that ye eat neither Fat nor Blood.* Nor do they eat the Sinew of the Thigh, for that is forbidden them in *Chap. xxxii. of Genesis.* And therefore they use all care in taking away all the Fat, and this Sinew out of all the Beasts they eat. Whence it is, that in many places in *Italy*, and in *Germany* especially, they do not eat the Hinder Quarters; because this Sinew is in them, and a great deal of Fat, which requires much exactness to be taken away clean; and there are but few that can do it as it should be.

IV. They may not eat the Blood of any Beast or Fowl, or so much

much as an Egg, which has the least thread of Blood in it. For which reason, perhaps, it is, that they are *forbidden to eat any Beast or Fowl, till it has its Throat cut, that they may not eat the Blood.

V. The Cutting the Throat of any Beast, must be perform'd by a Person that is well vers'd in the Circumstances that belong to it: He must slit the Gullet with a sharp Knife, that has not notches in it; thrusting it in nimbly as far as is needful, that the Blood may flow freely. They let it fall upon the dry Ground, or Ashes, with which they afterwards cover it.

VI. They may not cut off a Limb from any living Creature, and eat it, either dress'd, or raw.

Of Levit. xlvii. and several other places.

VII.

VII. They may not kill a Cow and her Calf, both on the same Day; the same Rule they observe, as to Sheep and Goats; nor may they kill the Sire of any Beast with his Young, if they know it. *Lev. xxii and xxviii. And whether it be Cow or Ewe, ye shall not kill it and her Young, both in one Day.*

VIII. If any of those Beasts or Birds, which are lawful for them to eat, dyes of it self, or should be kill'd after any other manner than what I have describ'd, they may not eat it.

IX. If it had in its life-time any Bone broken, in certain Parts of the Body specify'd by the Rabbins; or if it were any way hurt, so that it might have dy'd by it, they may not eat of it.

X. Also, if they find in Birds any thorn or prick, which has made an Hole in the inward Parts; or any Impostume in
Beasts,

Beasts, or that the Lungs are any way touch'd, (all which things they diligently search for, after they have cut the Throat) they may not eat of it: Which is taken from the latter part of the twenty-third Chapter of *Exodus*, and other places.

XI. Upon the account of this afore said Prohibition to eat Blood, they lay their Meat in Salt an Hour before they boil it, that it may be quite cleansed from the Blood; otherwise, they may not eat of it, unless it be roasted. And because the Liver is full of Blood, they must by no means boil it, till they have first broil'd it well upon the Coals.

XII. As for those Fishes which they are permitted to eat, they observe none of these things; for they are not forbidden to eat the Blood of them, nor to eat them, tho' they dye of themselves, or otherwise.

XIII. They

XIII. They may not eat Meat and Cheese, or any thing made of Milk, at the same Meal: which they ground by Tradition upon *Exod. xxii. 19.* where it is said, *Thou shalt not seeth a Kid in its Mother's Milk.* Which Words they understand of all sorts of Animals, and all sorts of Milk. Whence it is, that they not only forbear to eat them mix'd together, either dress'd or raw: But also never do at the same Meal, or within an Hour's space, eat Flesh first, and Cheese afterwards; because, they say, that there remains some of the Flesh still between the Teeth, which is mix'd afterwards with the Cheese. But they may eat Cheese first by itself, and Flesh afterwards.

XIV. And for this reason, every one has in his Kitchen Vessels for dressing of Flesh, different from those which are us'd about

about any thing made of Milk; and different Knives, one for Meat, and another for Cheese; which are mark'd, that they may be known one from another. And if by mistake, one of these should happen to be dress'd in those Vessels which belong to the other, or be mix'd with it; hot; that which is so dress'd must not be eaten; and if it be an Earthen Vessel, it must not be us'd any more.

XV. They eat no Cheese which they do not see the making of; and it must be made with their own Rennet too: For fear there should be the Milk of any prohibited Animal mix'd in it; or that some of the Skin should be mix'd with the Rennet, and so there should be Flesh and Cheese together: Or else, lest it might have been set over the Fire in a Kettle in which some Forbidden thing had

had been dress'd. And they set a Mark upon that Cheese which they have seen made, that they may know it again.

XIV. The Rabbins have advis'd them, not to eat Fish and Flesh at the same Meal, as being unhealthful; but that is not observ'd now-a-days.

C H A P. VIII.

Of their Drinking.

I. **T**HERE are some, which, according to the Opinion of the ancient Rabbins, hold that it is unlawful for a Jew to drink Wine, which was either made, or touch'd by one who is not a Jew. This is observ'd by the *Levantine* and *German*: but the *Italians* don't mind it; alledging that

that, 'twas so order'd by these Rabbins, because they liv'd among Idolaters, to avoid all manner of Conversation with them; not with any regard to the Nations amongst whom they now live,* which are declar'd by themselves not to be such.

* *Whatever the Jews pretend, 'tis very certain that they do reckon us Idolaters, because we worship the Son of God. And this the Mahometans have borrow'd from them, as also a great many other Particulars. I once charg'd a Jew with it, and he told me, that by Ovede avodah zarah, they only understood those that worship the Planets; which I knew to be false: for by Avodah zarah (Strange Worship,) they do as well understand Christianity, as any other Worship, which they reckon Idolatrous. I ask'd him again, why, if they did not account us Idolaters, they always call our Ministers Comerim; which word (tho' us'd in a good sense in the Syriack Version of the Old Testament) does always amongst the Rabbins signify Sacrificuli, Idolatrous Priests. He answer'd, that where ever the Christian Ministers were call'd by that Name, it was to be understood of the Roman Catholics, who worship Images; and not of the Protestants: which Answer of his is a manifest Shuffle. The Reader is to understand, that they have all sorts of Christians with an inveterate and mortal Aversion; and look upon them with the utmoſt Scorn and Contempt.*

Ockley.

II. They

II. They use a great many Ceremonies in Drinking. For Instance, both at the beginning and end of their Feasts, at Weddings, Circumcisions, and upon other occasions, they use a certain Thanksgiving over a Vessel of Wine, and then drink it; and every time they drink, they say a *Benediction*, both before and after; for they have a great Veneration for this Liquor, because 'tis said, *Psal. civ. 15. Wine, that maketh glad the Heart of Man*: and in *Judges ix. Which cheareth God and Man.*

C H A P. IX.

Of the manner of their making their Bread.

WHEN they have kneaded their Bread, that is to say, when they have made a Lump
E of

of Dough as big as forty Eggs; they first take a little Cake out of it, as is commanded *Numb. xv. Ye shall offer up a Cake for the first of your Dough, for an Heave-Offering.*

II. This Cake us'd formerly to be given to the Priest; but now they throw it into the Fire, and let it lie till it is quite burnt up.

III. This is one of the Three Precepts which Women are oblig'd to observe, because for the most part 'tis their Business to make the Bread.

CHAP. X.

Of their manner of Eating.

BEFORE they sit down to Table, they are oblig'd to wash their Hands with a great deal

deal of Circumspection, concerning which the Rabbins have deliver'd a great many Circumstances, as well as concerning their Washing in the Morning, of which I have spoken already, in *Part. 1. Chap. 7.*

II. When they have taken their Seats, they use most commonly to say the 23 Psalm, *The Lord is my Shepherd, therefore can I want nothing.* And then the Master of the House takes a whole Loaf and says a Blessing, and breaks the Bread, and gives about the quantity of a large Olive to every one that sits at Table with him; and then they all eat as much as they please. And every one of them, the first Draught he drinks, says a Benediction; as I have said in *Chap. 9. Part 1.*

III. The Rabbins have laid down a great many Rules, relating to Civility and Modesty, to

to be observ'd in Eating. And that they take care not to trample under Foot, or throw upon the Ground any Bread or Meat; lest they should despise the Gifts of God.

IV. When they have done eating, they wash their Hands, and take the Knives off from the Table; because they say, that the Table represents the Altar, upon which no Iron-Tool was to come. And many use to say the Psalm which the Levites us'd to say in the Temple on that Day of the Week, and the 67 Psalm, *God be merciful unto us, and bless us, &c.* And if there be three of them, or more, that have eaten together, one of them orders a Drinking-Glass to be wash'd, and when 'tis fill'd with Wine, he lifts it up from the Table, and says aloud, *Sirs, let us bless Him, of whose good things we have eaten:* And the rest

rest answer, *Blessed be He, of whose good-things we have eaten, and by whose Goodness we live.* And the first proceeds, giving Thanks to God, *who gives necessary Provision to every one, who gave to our Ancient Fathers the Land of Promise;* praying Him, *To Re-build JERUSALEM.* Then the Master of the House says a Blessing, and prays for Peace. When this is done, he gives to every one a Sup of Wine out of his Glass, and drinks the rest himself; and then they take away.

The End of the Second Part.

T H E
 RITES and CUSTOMS
 O F
 The Present JEWS.

P A R T III.

C H A P. I.

Of the Feast of the Sabbath.

THE *Jews* have the Sabbath Day in great veneration, and esteem it above all other Festivals, because 'tis so often mention'd in the Scripture, and commanded immediately after the Creation, in *Chap. 2. of Genesis*, and twice
 in

in the Decalogue, and many other places: In which, all manner of Work is forbidden, and Rest enjoyn'd.

II. The Rabbins have reduc'd the several Works forbidden on that Day, under XXXIX Heads, with all those Things that depend upon them: The Heads are these, Plowing, Sowing, Reaping, Binding, Threshing, Fanning, Winnowing, Grinding, Boulting, Kneading, Cooking, Clipping, Whitening, Combing, Spinning, Winding, Warping, Dying, Tying, Unrying, Sewing, Rending in Pieces, Building, Breaking, Striking with an Hammer, Hunting, Killing, Fleying, Dressing, Taking the Hair off from Hides, Cutting in Pieces, Writing, Blotting out, Ruling Paper, Kindling Fire, Quenching it, Carrying any thing from a Private Place to a Public one.

These are the Heads, and all the rest are Species under these Generals: For Instance, Filing comes under the notion of Grinding, because by both of them, one Body is reduc'd into many. Curdling of Milk under Building, because both of them make one Body of a great many; and so of all the rest. Which Niceties are very exactly set down by the Rabbins, who have explain'd how, and in what manner they ought to be observ'd.

II. They may neither light, nor put out a Fire on this Day, according to that which is commanded in *Chap. 35. of Exodus, Vers. 3. Ye shall kindle no Fire throughout your Habitations, upon the Sabbath-Day.* And therefore they neither touch Fire, nor Wood which is kindled, nor kindle it, nor put it out, nor stir it. And if it be cold weather, unless they have

have Stoves heated before-hand, or one that is not a Jew to kindle their Fire for them, or their Fire contriv'd so as to kindle of it self, they must sit without any.

IV. And therefore they do not dress any thing on the Sabbath-Day, nor employ any one else to do it for them; neither may they eat any thing that is dress'd on the Sabbath, nor that is brought into the World, nor Fruit that is gather'd on that Day.

V. They may not carry any Burden that Day; and therefore they wear nothing about them, but only their necessary Apparel, and ty'd on; because any thing besides would come under the notion of a Burden. The same Care is taken about the Dressing of their Women, Children, Servants, and Beasts; as it is written, *Exod. xx. In it thou shalt not do any Work, Thou, nor thy Son, nor thy*
E 5 Daugh-

106 The History of Part III.
Daughter, nor thy Man-Servant, nor
thy Maid-Servant, shine On nor thine
Ass, &c.

VI. They may not discourse of
any manner of Business, nor the
Price of any thing whatsoever; nor
make any Order concerning Buy-
ing and Selling, Giving or Taking;
as *Isaiah* says, chap. lviii. *If thou turn
away thy Foot from the Sabbath, from
doing thy Pleasure on my Holy-Day.*

VII. They may not handle, nor
use any thing that is heavy, nor
any Tool, nor any other thing
that belongs to Work, that is for-
bidden on the Sabbath.

VIII. They may not walk above
a Mile out of the City and * Sub-
urbs; that is, 2000 Yards.

* The Jews walk as much as they please on the
Sabbath Day, provided they do not go out of the
Suburbs of the City where they are. They have al-
ways taken the Suburbs in with the City; and
when they have a mind to go out of Town on this
Day, they count the Space which they are permitted
to walk, round the Suburbs, R. Simon.

IX. The

IX. The Rabbins, to prevent all manner of Dealing, and the Use of Handicraft-Trades with greater Precaution, have forbidden several other things: as the Touching of Money, which is the Occasion of all sort of Dealing; Riding on Horseback, Going by Water, Playing upon any Instrument, and Bathing.

X. As for the Sick, the Rabbins have laid many Restrictions upon that Part which belongs to the Surgeon. But the Physician, if he thinks his Patient in never so little Danger, may do what he pleases; and the same Liberty is allowed, for a Woman newly brought to Bed.

XI. On Friday therefore they take care to provide themselves with all Things necessary for the Sabbath, agreeable to that which Moses commanded, concerning Manna, Exod. xvi. *And it shall come*

come to pass, that on the sixth Day they shall prepare that which they bring, &c. And they do reckon it a Good Work, to be liberal in their Expences, for the Honour of this Feast, as *Isaiah* says in chap. lviii. And thou shalt Honour him, &c. As also, to employ themselves in some * Servile Work, to honour the Sabbath.

XII. They begin no manner of Work on Friday, but such as they can easily finish before the † Evening. And about an Hour before Sun-set, they set their

* That is, tho' a Man be never so rich, and has never so many Servants, yet he thinks himself oblig'd to do something himself in his own Person, in Honour of the Sabbath; and the greatest of them all will chop Stricks, sweep a Room, or some such Business, himself. Ockley.

† The Jews, (as also the Arabians, and some other Nations) begin their Day at Sun-set; (because they use the Lunar Year, and the New Moon cannot be discern'd, but at that time.) Therefore as soon as the Sun sets on Friday-Night, the Sabbath is begun. Idem.

Meat,

Meat, which they have already dress'd, in as hot a place as they can conveniently, to keep it warm for the next Day. After which, they lay aside all manner of Work; and in many Cities they have a Cryer, who give notice of the approach of the Sabbath half an Hour before it begins; that they may make haste and quit their hands of all manner of Business.

XIII. About * half an Hour then before Sun-set, they reckon that the Festival begins, and all things that are forbidden, are from that time to be refrain'd. And the Women are oblig'd to

* The Rabbins have in many other Particulars besides this, added something of their Own for the Stricter Observance of the Law; Leharshik meheberah, To keep Men at a greater distance from Transgression, as they say. For they suppose, if they should allow them the utmost Liberty, it would too often give occasion of trespassing. Ockley.

light a Lamp which has six Lights, or four at least; which lasts a good part of the Night. They also spread the Table with a clean Table-Cloth, and set the Bread upon it; upon which they lay another long, narrow Cloath, which covers it all over. This they say is done in memory of the Manna, which fell after this manner, with Dew under it and above, and on the Sabbath it did not fall at all.

XIV. There are a great many which put on clean Linnen at this time and wash their Hands and Face, and go to the Synagogue; where they say the 92 Psalm, *It is a good thing to give Thanks unto the Lord, &c.* and the usual Prayers; adding a Commemoration of the Sabbath, and those Verses of the Second Chapter of *Genesis*, *Thus the Heavens and the Earth were finished, and all the Host*
of

Ch. I. *the Present JEWS.* III
of them, &c. And God blessed the
Seventh Day, &c.

XV. From hence they return
home; and if they meet any one
that Night, they do not say *Good
Night*, nor on the Morrow, *Good
Morrow*; but always, *A Good
Sabbath to You*. And Fathers give
their Blessing to their Children,
and Masters to their Scholars:
and some say certain Verses in
Praise of the Sabbath, before and
after Meas, according to the
Custom of the Place.

XVI. When they are plac'd at
the Table, the Master of the
House takes a Cup of Wine in
his Hand, and says the afore-
mention'd Words of *Genesis*, *Thus
the Heavens and the Earth were
finisht*, &c. And gives God thanks,
for having commanded them to
observe the Sabbath; and blesses
the Wine and drinks, and gives
a little of it to all that are at the
Ta-

Table with him. After which, he says the 23 Psalm, *The Lord is my Shepherd*, &c. Then he blesses the Bread, and distributes it to them all. After which, every one entertains himself as well as he can, both that Evening, and the Day following. When they have done Eating, they wash their Hands, and do those things which I have before related, in *Part 2. Ch. 10.* where I gave an Account of their Manner of Eating. Some, after they have done Eating, say the 104 Psalm, *Bless the Lord, O my Soul*, &c.

XVII. The Morning following they rise later than usually, and go to the Synagogue, where there they sing a great many Psalms and Prayers proper for the Celebration of the Sabbath, besides those us'd Every Day. Then they take out the Pentateuch, and Seven of them read the proper
Se-

Section for the Day. Then they read some Place of the *Prophets*, which is most suitable to that Lesson which they have read out of the Law. The last Lesson is call'd *Afterà*, and is for the most part read by a Child, to exercise him.

XVIII. Then he who holds the Book in his Arms, holds it up high, and gives a Blessing to all that are present.

XIX. And after a solemn Blessing upon the Prince under whose Government they live, praynig God to preserve him in Peace and Quiet, and prosper him, and increase his Power and Greatness, and make him kind to the Jewish Nation: As it is said in *Jeremiah xxix. 7.* *And seek the Peace of the City whither I have caus'd you to be carried away Captives, and pray unto the Lord for it: For in the Peace thereof ye shall have Peace.*
Af-

After this they say another Prayer, which they call *Mussaf*, which signifies *Addition*. In which Prayer are contain'd the Words which are us'd at the Sacrifice on the Sabbath in the Temple, and so they conclude.

XX. They have Sermons either in the Morning, or after Dinner, in the Synagogues, or other Places appointed for that purpose; the Subject-Matter of which is taken from the Lesson read that Day out of the Pentateuch; in which they teach Good Manners, and reprove Vice; and produce several Sentences out of the Rabbins, as I have already said, in *Part 2. Chap. 1.*

XXI. When Evening comes, they return to the Synagogue again; where, they add to their ordinary Prayers, a Commemoration of the Sabbath, and the beginning of the Lesson out of the
Ben-

Pentateuch for the Week following, is read by three Persons.

XXII. They use to make three Meals during the Sabbath; one on Friday-Evening, and two the next Day, in Honour of that Festival; and they let the Cloth lie upon the Table all the day long.

XXIII. When the Evening is come, so that they can see the Stars of the middle magnitude, the Feast of the Sabbath is ended; and they may do any Work, as soon as ever Evening-Prayer is begun, which is rather defer'd, than hastned.

XXIV. To the usual Evening-Prayers, they add a Commemoration of the Sabbath's being distinguish'd from the other Days of the Week; and the xci. Psalm, *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty:* and several other

other Verses out of Scripture, which speak of Blessings and Good Wishes.

XXV. *And because they hold that the Souls of the Damn'd in Hell, and those in Purgatory have Rest on the Sabbath-Day, which begins with the Evening-Prayer on Friday, and ends with the Evening-Prayer, on Saturday; therefore they prolong their Prayers, with Singing.

XXVI. Every one when he comes home lights a Torch or Lamp, with two Wicks in it at least; and takes a Cup of Wine in one Hand, and sweet-smelling Spices in the other, and repeats some Verses of the *Prophets*, concerning Blessings and Happiness; as, out of *Psal. cxvi. I will take the Cup of Salvation, &c.* and that which is in *Esther viii. 16. The*

* This is left out in the Second Edition.

Jews had Light and Gladness, and Joy and Honour, &c. and other places; praying, that they may have Prosperity and Good Success the Week following. Then he blesses the Wine and the Spices, and smells on them, that he may begin the Week with Pleasure. Then he blesses the Light of the Fire which he has not yet made use of, and looks upon his Hands and Nails, because he is now a going to begin to work. And all these things are with them of very Mysterious Signification. But in short, it all signifies, that the Sabbath is at an end, and that it is now separated from the Working-Days; and with this all is concluded. Whereupon, they call this whole Ceremony *Habdala*, which signifies *Distinction*. At the end of which, they spill some of the Wine upon the Ground, in token of Mirth; and

and some use to sing some Psalm or Passage, as an Omen of Prosperity and Good Fortune the Week following; after which, every one may do what Work he pleases.

XXVII. When they take leave of one another this Evening, they do not say *Good Night*, but, *God give you a Good Night*.

CHAP. II.

Of the New Moons, and the Order and Names of their Months, and of their Thirtieth Month.

THE Jews make their Month according to the Course of the Moon; and every XXIX Days and one Third, is a Month;

Month; and every New Moon is the Beginning of the Month.

II. In Ancient Times, the *Sanhedrim*, viz. the Judges of *Jerusalem*, us'd to send out two Men on purpose, to be Witnesses of the Appearance of the New Moon; who, as soon as they discover'd it, came back, and gave an account of it: upon which, the Judges appointed and declar'd that Day to be the Beginning of the Month. They went by the same Rule, in finding out the appointed Time for keeping their Festivals. But after the Destruction of the *Temple*, they did it by Supputation and Calculation; and every Year they Print a Calendar, which they make use of to find out the New and Full Moons, the Four Seasons of the Year, and the Feasts, and all such things. And now-a-days in their Calendars, they in

insert the Feasts of the Christians too, to be a Guide to them in their Dealings with them.

III. The Beginning of their Month, which sometimes is Two Days; that is, the End of one and the Beginning of the following, is a Festival-Day, as we read in *Numbers* x. and for that reason they made a New Sacrifice, as we find it in *Chap.* xxviii. But they are not forbidden to work, or do any Business; only the Women do not use to work on these Days; and besides, they make some difference, by making better Cheer on this Day, than ordinary.

IV. In their Prayers, they mention this Day's being the Beginning of the Month, and say the *Psalms*, from the cxiii, to the cxviii. Then they take out the *Pentateuch*, and the Lesson is read by Four Persons. To this they add

Ch. 1. *the Present Jews.* 121

add the Prayer call'd *Mussaph*; where they make mention of the Sacrifice which us'd to be offer'd upon this Day.

V. On the Evening of the Sabbath, which follows the New Moon, or any other Evening following, when they see the New Moon; they meet together, and say a Prayer to God, who creates the Planets, and renews the Moon: and lifting themselves up towards Heaven, they pray that they may be safe from all Evils: then they commemorate *David*, and take leave of one another, and go home.

VI. The Names of their Months are, *Tisri*, *Hassuan*, *Chisleu*, *Tewed*, *Sceval*, *Adar*, *Nissan*, *Jiar*, *Sivan*, *Tamuz*, *Au*, *Elul*: Beginning to reckon them from *Tisri*, which answers to *September*: But of this I shall speak more largely, when

I come to treat of the Beginning of the Year.

VII. To equal the Solar Years with the Lunar, they have in every Revolution of 19 Years, 7 Years, which have each 13 Months a-piece; every 2 or 3 Years, 1: which Year is call'd *Meubar*, and the Month *Adar*; which uses to be between *February* and *March*, is doubled: and so there is *Adar* the first, and *Adar* the second; which second is call'd *Veader*.

C H A P. III.

Of the Feast of the Passover.

THE first Day of the Feast of the Passover, (call'd in Hebrew *Pesach*) which is observ'd in Commemoration of their going out of *Egypt*, is on the

the 15th day of the Month *Nisan*, which for the most part answers to *April*: it is commanded to be kept a Week; but those which live remote from *Jerusalem* and the adjoyning Territories, make Eight Days of it, according to the Ancient Custom: For so they did, when the Beginning of the Month was not fix'd by Calculation; but by the *Sanhedrim*, as I have shown in the immediately foregoing *Chapter*. This Feast is commanded in *Chap. 12 of Exodus*, and earnestly urg'd in many other places.

II. The two first days of the Passover, and the two last, are kept as a Solemn Feast, and on those days they may not Work, nor do any Business: but they keep them in a manner as strict as the Sabbath; only they may meddle with the Fire, and dress Meat, and carry things from one

F 2 place

place to another. As for those four Days in the middle, they are only forbidden to Work, but they may handle Money; and those Days are distinguish'd only by some particular things.

III. During these eight days, they are forbidden to eat, or keep in their House or where they have to do, any Bread that is rais'd or leaven'd: but they are oblig'd to eat unleaven'd Bread only: *Exod. xii. 15, 16, 17, &c. Seven Days shall ye eat unleaven'd Bread, &c.*

IV. Upon which account they begin the Passover, with the utmost diligence, to remove, if possible, every thing out of the House and where they have any thing to do, that has had in it rais'd or leaven'd Paste; searching diligently their Hutches and Cupboards, and taking care to clean the House and whiten it, and providing Utensils for the
Kitch-

Kitchin all new; or else of Metal new cast, and scour'd: or they have such as are dedicated to the Use of the Passover, and kept from Year to Year for that purpose only: That they may be sure not to use any thing, during these eight Days, which has had rais'd or leaven'd Bread in it. And for this reason, the Evening before the Vigil of the Feast, the Master of the House goes and searches all about the House, to see if he can find any where any leaven'd Bread. About the fifth Hour of the next Day, they burn some Bread, in Token that the Prohibition of eating Leaven'd Bread now begins to be in force: Which Action is accompanied with certain Words, signifying, that they have remov'd all Leaven out of their Houses and where they have to do, if not effectually, yet at least intention-

nally, and to the utmost of their Power.

V. Immediately after, they set about making so many leaven'd Cakes (which they call *Mazzod*) as shall last them all these eight days; taking great care of their Meal from the time it comes from the Mill, that it be not wet nor heated, for fear it should rise. They knead it with Water only, and make it into flat Cakes of several sorts of shapes, and bake it as soon as it is made, and then lay it up with a great deal of nicety. They eat these Cakes instead of Bread, at the Feast. Besides, they make some with Eggs and Sugar for those that are nice and dainty, and sick Persons, but without any Leaven; and this they call *Mazzà Ascirà*, that is, *Rich Cake*.

VI. The First-born of every Family use to fast on the Passover-Eve,

Eve, which is the 14th of *Nisan*, in remembrance, that the Night following God smote all the First-born of *Egypt*.

VII. At Night they go to Prayers, and when they come home they sit down at the Table, which every one takes care to furnish in the Day-time, after the most splendid manner he is able. And instead of the Ceremony which was formerly observ'd, of eating the Paschal Lamb, as it is written, *Exod. xii.* where it is particularly said, *And they shall eat the Flesh in that Night, roast with Fire, and unleaven'd Bread, and with bitter Herbs shall they eat it, &c.* They have in a Bason or little Basket, a piece of Lamb or Kid, and unleaven'd Cakes and bitter Herbs, as Parsley, Endive or Lettice, and the like, with a little Sawcer of Pickle for Sawce; in memory of the Chalk and Bricks,

F 4 which

which their Forefathers wrought in when they were in *Egypt*: And holding Cups of Wine in their Hands, they repeat the *Hagada*, which contains a Repetition of the Miseries which they suffer'd, and the Miracles which GOD wrought for their Deliverance. Then they praise GOD for all the Benefits they have receiv'd, and say the 113th, and those following *Psalms*, which they call **Hallel*, and then they make an end of those *Psalms*, other Praises and Thanksgivings proper to the Day, and so go to Bed. The next Evening they do the same.

VIII. The Morning-Prayers are the same which are us'd on all other Feasts, only they add to their ordinary Devotions something proper to the present Occasion; with the aforesaid *Psalms*,

* They are the *Psalms* which begin with *Hallelujah*. F. Simon.

from

Ch. 1. *the Present JEWS.* 129
from Psalm 113, to 119. Then
they take out the *Pentateuch*, and
five Persons read in the 12th of
Exodus, and the Institution of the
Sacrifices which were offer'd at
the Passover, *Numb.* xxviii. After-
wards they read the Prayer *Mus-
saf*, and read out of the *Prophets*,
the *Astarà*, which answers to the
Lesson read out of the *Pentateuch*,
as they do on the Sabbath.

IX. The same is done the two
last Days; only the same things
are not done at the Table the
two last Evenings, as were done
the two first.

X. They conclude this Feast
with the Ceremony which they
use at the end of the Sabbath,
call'd *Habdalà*; with Words only,
and without the Ceremony of
Smelling to any sweet Spices:
and then they return to the
Eating of Leaven'd Bread a-
gain.

F 5 XI. From

XI. From the second Evening of the Passover, they begin to reckon the 49 Days to the Feast of Weeks which follows; counting from the time they offer'd a Sheaf of Barley call'd *Omar*: And this is what they call, *counting the Omer*; as it is commanded in *Levit. xxiii. 13, 15.* And ye shall account unto you, from the Morrow after the Sabbath, from the Day that ye brought the Sheaf of the Wave-Offering; seven Sabbaths shall be compleat, &c. And every Evening, after they have given God Thanks for giving them this Precept, they say, *To day, are so many Days past the Omar.*

XII. The first 33 Days of the *Omer*, they shew some Tokens of Sadness. They neither Marry, nor put on New Cloaths, nor Trim their Hair, nor appear Merry in publick; because, they say, that during this space of Time, *viz.*
from

Ch. 3. *the Prejous Jews.* 131

from the second day of the Passover, to the thirty-third day after, there was a great Mortality among the Disciples of a great Man call'd Rabbi *Hachiba*, in which some Thousands of them dy'd; and that it was stay'd on the thirty-third day: and this day they call * *Lag*, which signifies 33. upon this day they make good cheer, and are merry: and from that time, they lay aside all Tokens of Sorrow.

* *L* in Hebrew signifies 30, and *G* 30: for they use Letters instead of Figures.

CHAP.

C H A P. IV.

*Of the Feast of Weeks, or
Pentecost.*

I. **T**HE fiftieth day of the Omer, which is the sixth of the Month *Sivan*, is the Feast which they call *Sciavnod*, that is, the *Feast of Weeks*; so call'd, because it is kept at the end of seven Weeks after the Passover, reckoning as we have already said. This Feast is also call'd in Scripture, the *Day of the First-Fruits*; because upon that Day they offer'd the First of their Fruits in the Temple, as we read *Deut. xxvi.* It is also call'd, the *Feast of Harvest*, because they began then to reap the Harvest. It is commanded to be observ'd, *Exod. xxiii. Levit. xxiii. and Numb. xxviii.* and in other places of Scripture, where it

it is mention'd , under several Names. They now keep this Feast two days.

II. These two days (as we said of the Passover) are kept as strict as the Sabbath , without doing any manner of Business or Work ; only they may meddle with Fire, dress Meat, and carry things from one place to another.

III. They have a Tradition, that on this Day the Law was given on Mount *Sinai*, as we read *Exod. xix.* Upon which account, they use to dress up the Synagogues , and Places where they Read, and their own Houses too, with a great many Roses , and Flowers, made into Garlands.

IV. Their Prayers are suitable to the Feast, and they read in the Pentateuch of the Sacrifice which was offer'd on this Day, and the *Aftarà* in the Prophets, and the Benediction of the Prince under whom

whom they live; and after Dinner, they have a Sermon in praise of the Law.

V. On the Evening of the second Day, they perform the Ceremony of the *Habdalah*, as I have observ'd, at the end of the Pass-over, to signify that the Feast is ended.

CHAP. V.

Of the Beginning of the Year, and the Month of Elul.

IT was formerly controverted among the *Talmudists*, at what time of the Year the World was Created. Some would have it to be in the Spring, viz. in the Month *Nisan*, which answers to our *March*; and others in Autumn, viz. in *Tisri*, which answers to
 now Se-

September. The latter Opinion prevails, and they begin the Year from thence. So that tho' in the Holy Scripture they are commanded to observe *Nisan* as the Beginning of the Year, as in *Exodus*, xii. 2. *This Month shall be unto you the Beginning of Months, &c.* and so according to this way of reckoning, they said, the First, Second, Third Month, and so on, till they came to *Adar*, which was the Twelfth and last Month: yet notwithstanding it was afterwards decreed that *Tisri* should be the First Month, and the Beginning of the Year.

II. From whence, the first and second Days of the Month *Tisri*, are a Festival which they call *Ros asana*, the Head, or Beginning of the Year, *Levit. xxiii.* *In the seventh month, in the first day of the month, ye shall have a Sabbath; and all manner of Business and Work*

is forbidden, as in the Passover, and the Feast of Weeks, which I have spoken of before.

III. And because they have a Tradition, that on this day God does more particularly take Cognizance of the Actions done the Year past, and disposes of the Events of the following Year; as if, it being the World's Birthday, God had then a particular regard to what had, and should befall it: For this reason, they begin from the first of *Elul*, which is the foregoing Month, to think of Acts of Penance; and in some places they rise before day to say Prayers, and Confessions, and Penitential Psalms. And a great many do Penance, and give Alms, and continue doing so, till the Day of Expiation, (of which in the next *Chapter*) which is forty days. On the beginning of the Month of *Elul* they wind a Horn, the

the reason of which I shall give by and by.

IV. But these things are observ'd by all of them, at least the Week before the Feast, and especially on the Vigil, or the day before the Feast begins; upon which day, a great many wash themselves, and cause themselves to be whipt 39 Lashes, by way of Discipline; which Stripes they call *Malcub*, Deut. xxv. * *Forty Stripes he may give him, and not exceed.*

V. The first Evening of the Beginning of the Year, as they come from the Synagogue, they say one to another, *Be thou Written into a Good Year*; to whom the other answers, *And thou also*. They use to keep upon the Table,

* The Scripture orders 40 Stripes, and the Tradition set down in the Talmud, orders but 39. St. Paul, in Corinth. 11. 24. teaches us, that this Tradition was us'd in his time. F. Simon.

Honey, and Leaven, and other things, in token of Increase, and a Pleasant and happy Year; and several other Years, all to the same purpose.

VI. On these two days, many go to the Synagogue in the Morning, cloath'd in White, in token of their Purity and Repentance. In *Germany*, several go thither, in the Winding-Sheet which they design to be buried in, by way of Contrition. They say more Prayers than ordinary, and pray for a Good Year, and Pardon of their Sins. Then they take out the *Pentateuch*, and five of them read of the Sacrifice which was offer'd on this day, describ'd *Numb. xxviii.* Then they read the *Haftará* out of the *Prophets*, and say the *Benediction* for the Prince.

VII. Then they wind a Horn, (which ought to be a Goats) thir-

Ch. 5. *the Present* JEWS. 139

thirty Blasts in all; some of which are very long; others short, broken ones. This they observe, from that Passage of *Levit. xxiii.* and *Numb. xxix.* *It is a Day of Blowing the Trumpets unto you.* And this they say is done to strike Terror into themselves, that they may remember the Judgment of God, to bring them to Repentance. Then they add the Prayer call'd *Mussaf*, and a great many other things proper for the Day, and then they wind the Horn again, as before. When they come home they eat, and spend the rest of the day in hearing of Sermons, and Pious things. Both the days are observ'd exactly alike, in every respect. On the second Evening they conclude the Feast with the *Habdala*, as in all the other Feasts mention'd before.

CHAP.

CHAP. VI.

Of the Day of Pardon or Expiation, which they call Chipur.

I. **A**FTER these two days, they continue rising before day, to go to Prayers and do Penance, till the tenth day of the same Month of Tisri; which is the Fast of Pardons, which they call *Jom Achipul*, commanded in *Levit. xxiii.* Also on the Tenth day of this seventh Month, there shall be a day of Atonement, &c. and ye shall afflict your Souls. And all manner of Work and Business is forbidden, as on the Sabbath; and they fast, without eating or drinking any thing at all.

II. They

II. They us'd formerly, on the Vigil of this Fast, a Ceremony with a Cock, turning it about their Head, and giving it up in Exchange for themselves; this they call * *Capara*: But this Custom is laid aside, both in the *Levant* and in *Italy*, as being Superstitious, and not built upon any Foundation.

III. This Vigil they feed heartily, because of the ensuing Fast; and a great many bath themselves, and cause themselves to be scourg'd 39 Lashes, which they call *Malcaud*. Those that are Conscientious among them, restore such things as they have of other People's, and ask Pardon of those they have offended, and forgive those who have offended them: give Alms, and in short, do every thing which ought

* *Expiation.*

to

to accompany a sincere Repentance.

IV. Two or three Hours before Night, they go to their Afternoon-Prayers, and then they come home to Supper, which they make an end of before Sun-set. Then a great many of them cloath themselves in White, or in their Burying-Suit, as we have said before, and go bare-foot and bare-legg'd to the Synagogue, which on this Day is illuminated with a great many Lamps of Oyl, and Wax-Torches; and then they say a great many Penitential Prayers and Confessions, every Nation according to their Custom; which Exercise lasts at least three Hours: after which, they go to Bed. Some stay in the Synagogue all Night, to say Prayers and Penitential Psalms, and sleep but very little.

V. At

V. At break of Day they all return to the Synagogue, cloath'd as we have describ'd; where they stay till Night, saying Prayers, Psalms and Confessions all the while, and begging of God to pardon the Sins which they have committed. Their Prayers are divided into Four Parts: the *Morning Prayer*, call'd *Sciachrid*; the *Additional Prayer*, call'd *Musaf*; the *Afternoon Service*, call'd *Minca*; and the *Evening Prayer*, call'd *Nehilá*. At the *Sciachrid*, and *Minca*, they take out the Pentateuch, and in the Morning Six Persons read in it: in the Afternoon, Three read the *Astana* out of the Prophets.

VI. At the *Musaf*, they read of the Sacrifice, and commemorate the Grand Solemnity which us'd to be celebrated by the High Priest, who was permitted on this Day only of the whole Year, to en-

enter into the Holy of Holies to burn Incense, and to cast Lots upon the two Goats; one of which was for an Offering to God, and the other to be sent to * *Azazel*, as we read in the *xxvi.* of *Leviticus*.

VII. When Night is come, so that they can see the Stars, they wind the same Horn which they us'd at the Beginning of the Year; to give notice that the Fast is ended. After which they go out of the Synagogue, and saluting one another, pray for each other, that they may live a great many Years. They bless the New Moon, as I have said in *Chap. 3.* and when they are come home, and have said the *Habdala*, they break their Fast.

* 'Tis the Name of a Mountain, where the Goat went; and the Mountain had its Name from this Goat: for *Azazel* is a compound-word, which signifies, The Goat which goes away. E. Simon.

CHAP. VII.

*Of the Feast of Tents, or
Tabernacles.*

I. **T**HE Feast of Booths,
Tabernacles, or Tents,
which they call *Succod*, is on the
fifteenth of the same Month
Tisri; in remembrance of their
living after that manner in the
Desart, when they went out of
Egypt, *Levit. xxiii. 42, 43. Ye
shall dwell in Booths seven Days, &c.*
Upon which account, every one
builds one of these Tents for
himself, in an open place some-
where about his own House, and
covers it with green Boughs, and
boards it on the inside, and adorns
it as he is able. The Rabbins
are very nice, as to the height,
and bigness, and form, and quality

G of

of these Booths: in these they eat and drink, and some sleep: but at least, they spend all the time in them both Night and Day, which they should otherwise have spent in the House; and this, during the Eight Days of the Feast.

II. This Feast lasts nine days, seven of which are commanded, and one more is kept by Ancient Custom, as there is also in the *Passover*; concerning which, I have spoken in the Third Chapter of this Third Part: and one day, commanded *Numb. xxix.* for the Convocation, besides the seven. *On the Eighth Day, ye shall have a Solemn Assembly, &c.* The two first, and the two last days are kept as a Solemn Feast; and and those five intermediate days not so strict, as is said in the Chapter of the *Passover*.

III. The manner of their Prayers is as has been before describ'd, only

only there is something added, proper to the Festival. They say the Psalms, from the *cxiii*, to the *cxix*, which they call *Hallel*: then they take out the Pentateuch and read, and say the *Haftara*, and the Benediction for the Prince; then the Additional Prayer *Musaf*, in which they recite the Sacrifice which us'd to be offer'd on this day, as we read *Numb. xxix. viz.* thirteen Oxen on the first day, twelve the second, eleven the third, and so on; which make seventy in all the seven days; and one Ox only the eighth day.

IV. They take care to get a Branch of Palm-Tree, and three Boughs of Myrtle, two of Willow, and one of Citron, which must be * a fair one, and very perfect; these they tie together;

* It must have the Fruit on it. F. Simon.

and when they say the Psalms which they call *Hallel* in their Synagogues, they hold all those Boughs in their right Hand; except the Citron, which they hold in their left; and then bringing them close together, and shaking them about towards the four Cardinal Points of the World, and upwards and downwards. *Levit. xxiii. And ye shall take on the first day, the Boughs of goodly Trees, Branches of Palm-Trees, &c.* Then they go round about that little Altar or Pulpit which is in the Synagogue, once every day, singing Hymns, with these Boughs and Citrons in their Hands; because that formerly they us'd to perform the same Ceremony in the Temple, round about the Altar.

V. On the seventh day, which they call *Osaànà rabbà*, they add to their Bundle of Boughs, other Branches

Ch. 9. *the Present* JEWS. 149

Branches of Willow, and go round seven times, singing the 29 Psalm, *Give thanks unto the Lord, (O ye Sons of the Mighty, &c.)* And they keep that day something more solemnly than they do the other intermediate days.

VI. The ninth and last day is call'd *Simchà Torà*, or, *Joy for the Law*; because then they make an end of reading the Pentateuch, according to the Division which is made for every Week; as I have said in *Chap. 11. Part 1.*

VII. In every Synagogue there are Two Persons chosen, which are call'd the *Bridegrooms of the Law*; one which reads the end, whom they call *Cadan torà*; the other, which immediately begins it again, which they call * *Cadan Berescid*. These Persons shew

* *Bridegroom, of Berescid, i. e. of the Beginning of the Law; because the Law begins with the word Berescid.. F. Simon.*

some Tokens of Joy. This is done in every Synagogue, and they spend all this Day merrily.

C A A P. VIII.

Of their Fasts, both Commanded and Voluntary.

I. **T**HEY keep Fast on the 17 of * *Tamuz*, (which answers to *July*) in memory of some Calamities, which on that day did formerly befall the City of *Jerusalem*; and because on that day *Moses* brake the Two First Tables, upon the account of the Golden Calf.

II. All the Commanded, ordinary Fasts begin in the Evening;

* *They commonly make Tamuz answer to June which ought to be observ'd in the Months which follow.* F. Simon.

and

Ch. 8. *the Present JEWS.* 151

and they neither eat nor drink any thing; little or much; till they can see the Stars, on the Evening following.

III. On the Morning of these Fast-Days they add to their Prayers some Confessions, and make sad Rehearsals of the Disasters which have befall'n them on that day. Then they take out the Pentateuch, and read in *Exodus xxxii. 11.* *And Moses besought the Lord his God, &c.* And in the Afternoon, at the *Mincha*, (or Afternoon-Service) they read the same; and the *Hafara* for that Day, is *Isa. lv. 6.* *Seek ye the Lord; while he may be found, &c.*

IV. There are some, that from the 17 of *Tamuz* to the 9 of *Av*, (which is three Weeks) neither eat any Flesh, nor drink any Wine; not that they are oblig'd to this Abstinence, but because

these Days have been all unfortunate to the *Jews*.

V. Upon the ninth of *Au*, which they call *Tisba bean*, they observe a stricter Fast than ordinary; because on that same day the Temple was twice burnt down, at the Taking of *Jerusalem*: the first by *Nebuchadnezar*; the second, by *Titus* the Roman Emperor. They begin this Fast in the Evening, about an Hour before Sun-set, or a little less; and continue without eating or drinking, till they can see the Star the Evening following: during which time they go bare-foot, or without Leather-Shoes, and may not wash themselves.

VI. In the Evening, when the usual Prayers are done, they sit upon the Ground and read the *Lamentations* of *Jeremiah*; and they repeat it again the Morning after, adding many other *Lamentations*.

And

Ch. 8. *the Present JEWS.* 153

And thus they continue Mourning all the day : So that not only all manner of Recreation is forbidden them, but the Study of the Law also; only they may read *Job, Jeremy, and such Melancholy Books.*

VII. The Sabbath which follows this Fast is call'd *Nacamu, or Consolation.* Because, with reading for the *Haftarà*, these words of *Isaiah*, chap. xl. *Comfort ye, Comfort ye my People, &c.* they comfort themselves, with the Hopes of having *Jerusalem* and their Temple rebuilt.

VIII. The third of *Tisri*, which is the day after the Fast of the New Year; they Feast from one Evening to another, according to their usual custom; because *Gedaliah* the Son of *Achicham* was kill'd upon that day; (as we read in Chap. xli. of *Jeremy*) who was the only Person left to support the

Remnant of *Israel*, and was a Man of Piety. And this being a Day of Penance, they take occasion to make mention of this Good Man: and this Fast is for this reason call'd *Zom Gadaliá*.

IX. After this, on the tenth of *Tisri*, follows the Feast of *Chippur*, or Pardon, of which I have spoken at large in *Chap. vi.* of this *Part*.

X. They fast, after their usual manner, on the tenth of *Teved*, which answers to *September*; because *Nebuchadnezar* laid Siege to *Jerusalem*, which was afterwards taken.

XI. They fast the thirteenth of *Adar*, which is the day before the Feast of *Purim*; in memory of *Esther*, who fasted in her Troubles, as we read in her History.

XII. These are all the Fasts which they are commanded to keep, there are some other which are peculiar to each Nation:
The

The *German-Jews*, for instance, both after the Passover and the Feast of Tabernacles, keep Three Fasts; *viz.* on Monday, Thursday, and the Monday following: And the reason they give for it is, because the preceding Feasts having continu'd eight days, they may in that time have * committed some Offence against God. They fast likewise on the Vigil of the New Year, and some fast on the Vigil of every New Month.

XIII. If any Person will fast for his own private Devotion, or Penance, (unless it be upon the account of a Dream, of which I have spoken in *Chap. iv. of Part 1.*) he says before Sun-set, *I take upon me to Fast to Morrow;* and so continues without eating

* This Custom seems to be grounded upon the Practice of Job, who us'd to offer Sacrifices for his Children after they had Feasted; for fear they should have sinned against God. Job i. 4, 5. Ockley.

or drinking, from one Evening to another, as has been observ'd: and to his ordinary Devotions he adds a Prayer, in which he begs of God to accept this his Fast, instead of a Sacrifice.

C H A P. IX.

*Of the Feast of * Hanuca,*
or Candles.

THE Wise Men of Old have appointed a Feast of Commemoration, which lasts also eight days, beginning at the twenty-fifth of *Chisleu*, which answers to *December*. They light a Lamp the first Evening, and two the second, and so on till they come to eight. This is done in

* *Dedication,*

Re.

Remembrance of a Victory obtain'd by the *Maccabees* over the *Greeks*, which had enter'd into the Temple and profan'd it, and were driven out and beaten by *Jothanan* and his Sons. And when there was not Pure Oyl enough left, which had not been defil'd by the Heathen, to light the Lamps of the Golden Candle-stick; they found a little Vessel seal'd up, containing only Oyl enough for one Night, which lasted miraculously, for eight Nights; in Memory of which, they have order'd these Candles to be lighted: As also, upon the Account of the famous Enterprize of *Judith* against *Holofernes*; tho' a great many believe that this latter was not done at the same time of the Year, yet because she was of the Family of the *Maccabees*, they make Commemoration of it at this time.

II. They

II. They are not forbidden to Trade or Work these eight Days; nor is there any other Solemnity observ'd, but only the Lighting of Candles, and the addition of a Thanksgiving for this Victory, to their usual Prayers. And every Morning repeat the hundred and thirteenth Psalm, and those which follow, call'd *Hallel*; and the thirtieth, *I will extol thee, O Lord*, &c. there is besides, some little difference in their Eating.

III. They call this Feast *Hannucà*, which signifies *Exercise*, or *Renewing*; because the Service of Temple, which had been profan'd, was then renew'd.

CHAP.

C H A P. X.

Of the Feast of Purim, or Lots.

THE fourteenth of *Adar*, or *March*, is the Feast *Purim*, kept in memory of the Deliverance of the *Jews*, when they were in danger of being utterly destroy'd by the Contrivance of *Haman*, and he and his Sons hang'd up. This Feast has its Name from what we read in *Esther ix.* *Therefore they call'd these Days Purim.*

II. This Feast lasts two days, of which the first only is kept solemnly; they fast on the Vigil, as I have observ'd before. They are not forbidden to trade or work on either of these days, but they voluntarily keep the first as a Festival.

III. On

III. On the first Evening they go to the Synagogue, and after their usual Prayers, they make a Commemoration of their having escap'd, when they were at the very Point of Death. Then they read the whole Book of *Esther*, which they have written upon Parchment in one Volume, like the Pentateuch; and this they call *Meghilla*, or *Volume*. And some of them, as often as they hear the Name of *Haman* pronounc'd, clap their Hands, to signify that they curse him: they do the same at their Morning Prayers, and read the seventeenth Chapter of *Exodus*, *Then came Amalek, and fought against Israel*.

IV. This day they give a great deal of Alms publicly, and Relations and Friends send Presents of something to eat, one to another. Scholars make Presents to their Masters, Masters to Servants, and
Su-

Superiors to Inferiors. In short, they spend the whole day in Merriment and Good Entertainment, as it is said in *Esther ix.* *That they should make them Days of Feasting and Joy, &c.*

V. And this they observe particularly on the second Evening, at which time every one makes as great a Feast as he can, and eats and drinks more freely than at other times. After which, one Friend goes to visit another, and they entertain one another with Banquets, Sports, and all manner of Diversion.

VI. They do not make merry so much on the second day, nor read any New Lesson; but they do shew some Signs of Rejoycing.

VII. When the Year has thirteen Months, that is, when there are two *Adars*, as I have already ob-

observ'd, in *Chap. 2.* of this *Part*, they call the fourteenth of the former *Adar*, *Little Purim*. But there are none of these things which I have been speaking of, done then; for that Day has nothing of the *Purim* in it, but only the Name.

The End of the Third Part.

THE

T H E
RITES and CUSTOMS
O F

The Present JEWS.

P A R T IV.

C H A P. I.

*Of such Knowledge of Women,
as is prohibited.*

OF all the Sins which are committed with Women, the *Jews* reckon Lying with a Married Woman, or one that is Betroth'd, the greatest. The greatest next, is, to Have
to

to do with any Near Relation, specified in *Levit. xx.* And the Children which are so born, are Bastards, which they call *Mamzer*, and it is unlawful to contract Affinity with them, *Deut. xxiii. 2.* *A Bastard shall not enter into the Congregation of the Lord.* The next degree is, to Lye with a Woman that is no *Jew*, which they say was forbidden by *Ezra*; or with a *Jew* that is a Prostitute; which neither Law nor Reason suffers them to have publicly, as it is in the same *chapt. vers. 17.* *There shall be no Whore of the Daughters of Israel.*

II. 'Tis also a Sin to have to do with any Woman whatsoever, (however exempt from all these Restrictions), besides his own Wife; for the deflowring a Virgin, and not marrying her, is Fornication.

III. They

III. They may not lie with a Menstruous Woman; *Lev. xviii.* Also thou shalt not approach unto a Woman to uncover her nakedness, as long as she is set apart for her uncleanness; tho' it be a Man's own Wife, as I shall shew hereafter.

C H A P. II.

Of Marriage.

I. **E**VERY Jew was oblig'd to Marry, and the Time determin'd to be most proper, is at Eighteen Years of Age; but they must not exceed Twenty; for all the time that a Man continues single after that age, he is reckon'd to live in Sin. This is founded upon the Obligation they lie under to beget Children, be.

because of the Commandment which God gave to *Adam* in the first of *Genesis*, *Increase and multiply, and replenish the Earth.* And they don't account this Precept fulfill'd, till they have one Son and one Daughter, at least. Besides, they think themselves oblig'd at all times to live Married, to prevent falling into the Sin of Fornication.

II. Every *Jew* may have as many Wives as he pleases, as appears from several Passages in Scripture: the Eastern *Jews* make use of this Liberty, but it is not suffer'd among the *Germans*; and it is very rarely practis'd in *Italy*, and then only, when a Man has liv'd a great many years with his first Wife, and has not been able to have any Children by her.

III. They may marry their Nieces, that is, their Brother's and Sister's Children; and yet a Man
may

may not marry his Aunt. Cofins-German may also marry. The other Degrees, mention'd *Lev. xx.* are forbidden.

IV. A great many will not marry a Woman which has already had two Husbands, calling her a *Husband-Killer*. Tho' this be no where forbidden, nor is it regarded in a Man that has had two or three Wives.

V. A Widow must not marry, till 90 Days after her Husband's Decease; and the same must be observ'd by a Woman that is divorc'd; that it may be certainly known whether she is with Child by her first Husband or not, and not be in doubt whom the Child belongs to.

VI. If a Man dies, and leaves a sucking Child, the Woman may not marry again till that Child is two Years old. This the Rabbins have order'd, to secure the bringing of it up.

CHAP.

C H A P. III.

Of their Contracts and Weddings.

I. **W**HEN the Conditions of Marriage are agreed upon, there is a Writing drawn between the Man and the Parents of the Woman; and then the Man goes and takes her by the Hand, and betroaths her. In some Countries, they betroath the Woman by putting a Ring upon her Finger, but the *Italian* and *German Jews* most commonly omit this Custom. They continue promis'd thus, sometimes one Year, sometimes two, sometimes half a Year, more or less, as is most convenient for the Parties, and as they make their Bargain: during which time, the Man may visit his Mistress, and dally and toy with her,

her, but he must not lie with her.

II. When the Day for the Wedding is set, which is usually in the Increase of the Moon; if it be a * Maid, on Wednesday or Friday; if a Widow, on Thursday: the first Night, the Bride, if the time of her Courses be over, goes to the Bath and washes herself, as I shall describe in the next *Chapter*. If not, tho' they be married, she must not lie with her Husband, till such time as she be fit to go and wash herself.

II. A great many have a Custom, for the Bridegroom and Bride to Fast on the Wedding-

* The reason which is given in the Talmud, why Virgins are to be married on a Wednesday, is, because in former Times the Judges in the Cities us'd to sit to do Justice on Thursday; so that if the Bridegroom had any thing to object against the Bride's Virginity, he might have her before the Judges the next day. See the first Mishna of the Tract Ketuboth. Ockley.

H Day,

Day, till the Ceremony of the Benediction is over.

IV. At the Time agreed upon, the Bridegroom and Bride are conducted, under a Canopy, into a Hall or Chamber with Musick, and some have little Boys with Flambeau's in their Hands, to sing before them. When the People are come in, they put one of those square Vests call'd *Taled*, with the Fringes upon it, over the Heads of both Bridegroom and Bride. The Rabbins of the Place, or the Chaunter of the Synagogue, or the nearest Relation takes a Cup of Wine in his Hand, and after he has bless'd God for having created Man and Woman, and instituted Matrimony, he gives both the Bridegroom and the Bride some of it to drink. Then the Bridegroom puts the Ring upon the Bride's Finger, in the presence of Two Witnesses, which
are

Ch. 3. *the Present* JEWS. 171.

are usually Rabbins; and says, *Lo, thou art my Wife, according to the Rite of Moses, and of Israel.* Then they read the Writing of their Dowries, in which the Bridegroom obliges himself, in Consideration of the Dowry he hath receiv'd, to maintain her, live with her, &c. and obliges himself to the Performance of these things, by Writing. Then they take another Vessel of Wine, and sing six other Benedictions, which make seven in all, and give the new-married Couple some of the Wine to drink, and pour the rest of it upon the Ground, in token of Mirth. Then they give the empty Cup into the Bridegroom's Hand, who dashes it against the Ground as hard as he can, and breaks it: The meaning of which is, to mix with their Mirth the Remembrance of Death, which breaking us to pieces like Glass, may teach

us not to be too proud of our selves. At that instant all the People cry out, *Mazal tou, Good Luck.* Then they go away.

V. They make a Supper at Night, for their Friends and Relations; and in some places, those that are invited, do after Supper present the Bride with some Money, and some do it before. After the usual Grace is said, they repeat the seven Benedictions which were said at the Wedding, and then take away.

VI. Afterwards, if she has been wash'd, (as we have observ'd before) they lye together; and if she be a Maid, as soon as ever he has made her a Woman he rises out of the Bed, and must not touch her any more, till a certain Time be pass'd, (which I shall take notice of, when I come to speak of Married Women) and till she has been bath'd again.

VII. The

VII. The Sabbath-Day following, in the Morning, the married Couple go to the Synagogue; the Bride is accompanied by the Women: and when they come to read in the Pentateuch, they call up the Bridegroom to read, who promises very large Alms, and all those that are invited do the like. When the Prayers are over, the Men go home with the Bridegroom, and the Women with the Bride, and take their leave with a great deal of Compliment.

In some places, the new-married Man stays at the Wedding-House the first seven days of the Wedding, and makes merry with his Friends.

VIII. This is what is most commonly practis'd; tho' the Customs of the several Places and Nations do vary in some small Circumstances.

IX. If the Woman dyes without Children, they part things according to the Agreement made before Marriage, which is very different in one Place from another.

C H A P. IV.

*How a Woman may be unmarried,
Of the Punishment of him that
forceth, or ravisheth a Maid.*

I. IF a little * Girl, under ten years of age, who is an Orphan or Fatherless-Child, has been espous'd by the Consent of her Mother or Brethren, to one that

* The Jews oftentimes marry their Children very young, tho' the Marriage is not finish'd till they come to be of a fit age; and it is this sort of Marriage that is spoken of in this place. F. Simon.

she

she does not like; she may refuse this Husband at any time, before she comes to be a Woman, which is at the age of 12 years and a day: This is perform'd, only by her saying, That she will not have him, in the presence of two Witnesses, who write down this *Renunciation*; and by virtue of this Writing she may be parted from him, and married again to whom she pleases.

H. Whoever, either by Force or Persuasion, deflowr's a Maid; if her Father and she be willing, ought to be compell'd by the Judges to marry her, and must not divorce her as long as he lives, as we read *Deut. xxii.* Or else he must give her a Sum of Money, to make amends for the Loss of her Honour and Virginitie, and the Scandal.

C H A P. V.

*Of Menstruous Women, and such
as are in Child-Bed.*

I. **A**S soon as ever a Woman perceives that she has her Courses, she is oblig'd to give her Husband notice of it; who immediately withdraws himself from her, and does not touch her: He must not so much as give her any thing into her Hand, nor receive any thing of her, nor sit by her, nor eat out of the same Dish with her, nor drink out of the same Cup.

II. And thus she continues during all that time, which in most is about five days; but if it be longer, she must wait still. Then she shifts herself, and lays clean Sheets upon the Bed; and thus

thus continuing clean for seven other days, she cuts her Nails, and makes them very clean, and washes herself in a Tub, and combs her Head. Afterwards she goes to a Bath made on purpose, which must be fill'd either with running or rain Water, not carried thither by the Hand of any Man. The Bath must be at least three yards deep of Water, and a yard square, or else it will not do. Where they have not any of these Baths made on purpose, they go to a River or Fountain, or the Sea or some Pit; where the Woman must duck herself over-head-and-ears, stark naked. So that the least part of her Body may not remain unwash'd. In so much that if she should have a freight Ring upon her Finger, so that the Water cannot come under it, all her Bathing signifies nothing, but she must take off her Ring.

and be bath'd a second time. When a Woman is thus bath'd, there is another Woman stands by, to see that she be well cover'd with Water : Then she dresses her self and goes home, and may lye with her Husband, till she has them again, and so on.

III. When a Woman is Brought to Bed, she is also separated from her Husband, seven Weeks for a Boy, and three Months for a Girl : tho' in some places they do not stay so long ; according as the Custom of the Place is. Seven days before this time is expir'd she shifts herself, and on the eighth day she goes to the Bath, and performs all things just as I said before : after which she may lye with her Husband.

C H A P. VI.

Of Jealousy and Divorce.

IN Ancient Times, if a Man was jealous of his Wife, he us'd to have her before the Priest, who gave her a certain Water to drink, which did her no harm, if innocent; but if guilty, burst her, as we read in *Chap. v. of Numbers*. But now-a-days, when a Husband has forbidden his Wife coming near the Man that he is jealous of, and finds her in his company afterwards: or if it be publickly reported that she behaves her self ill, or there be sufficient Signs of it; and above all, if they be taken in the Fact; the Rabbins will constrain the Man to divorce his Wife for good and all, whether he will or no. How this Divorce is perform'd, I shall shew

shew presently. The divorc'd Woman may marry whom she pleases, except only that Person who was the occasion of her being divorc'd.

II. A Man has not only Power to put away his Wife upon the account of Adultery, but, according to the strict Letter of the Law, * upon any, tho' never so little disgust. *Deut. xxiv. When a Man hath taken a Wife and married her, and it come to pass that she find no favour in his Eyes, &c.* However a Man ought not to do it, tho' he does not like her, unless upon the account of Jealousy, or for some notorious Wickedness. And to prevent Men's putting away their Wives for nothing but some sudden Displeasure or the like, the Rabbins have made it very difficult, by annexing a

* This Custom of divorcing Wives, has been in the Greek Church for a long time, F. Simon.

great

Ch. 6. *the Present* JEWS. 181

great many Formalities to be observ'd, both in the Writing and Delivering a Bill of Divorce; on purpose, that before they can have it done, they may come to themselves, and be reconcil'd.

III. The manner of it then is thus. A Scrivener is sent for, before one or more of the Chief Rabbins, and the Husband orders him to write a Bill of Divorce, (which they call * *Ghett.*) This must be written upon rul'd Parchment, and in square Letters, and there must be neither more, nor fewer than a dozen Lines, with exquisite nicety, both in the Characters and manner of Writing; and in the Names and Surnames both of the Husband and Wife. Care must be taken, that neither the Scrivener, nor the Rabbins, nor the Witnesses be a-kin

* *There is a Treatise in the Talmud concerning Divorces, which is call'd Ghittin. Idem.*

to either the Husband or Wife, or to one another : and none of these above-mention'd Persons which are present at this Divorce, may afterwards marry the Woman that is divorc'd.

IV. The substance of this Writing or *Gheft* is thus : *On such a Day, Month, Year, and Place, &c. I N. do of my own accord divorce, put away, and give free liberty to thee N. who wast heretofore my Wife, to marry whom thou wilt, &c.*

V. So soon as it is written, the Rabbin examines the Husband nicely, to find whether he does this freely or not ; whether he has made a Vow or Oath to do it, and if he has, he is ready to dispense with it. If he has made any Protestation against her keeping company with such a Man, and abundance of other little Questions.

VI. They

VI. They take care to have ten Persons present at least, besides the two Witnesses, who subscribe the Instrument; and there must be two other Witnesses of the Delivery of it.

VII. After this, the Rabbin commands the Woman to open her Hands, and then bring them near to one another to receive this Instrument, for fear it should fall to the ground. And the Husband being examin'd over again, gives her the piece of Parchment, and says, *See, there is thy Divorce, and be thou parted from me, and free to marry any one whomsoever.* The Woman takes the Writing and gives it to the Rabbin, who reads it once over, and then she is free. There are besides, a multitude of Ceremonies and little Circumstances, which I have not set down, because I would not be tedious; which were found out only

only to render the thing more difficult, as I have observ'd before.

VIII. The Rabbin then acquaints the Woman, that she is not to marry again for the space of ninety days, for fear she should be with Child. From this time forwards, this Man and this Woman may not be in the same Place together alone, and each of them may Marry again.

C H A P. VII

Of the Ibum and Caliza, that is, the Brother-in-Law, who either takes, or refuses his Sister-in-Law.

I. **I**F a Man dyes, and leaves no Children either by his present or a former Wife, and has any Brethren; the Widow of the deceas'd is at the disposal of his Brother, who is either to marry her himself, or else to release her. As it is written, *Deut. xxv.* If Brethren dwell together, and one of them dye and have no Child; the Wife of the dead shall not marry without unto a Stranger; her Husband's Brother shall go in unto her, and take her unto him to Wife. And if the deceas'd leaves more
Wives.

Wives than one, the nearest Kinsman can take or refuse only one of them, for it is unlawful for him to marry any of the rest. If the deceas'd has more Brothers than one, they begin with the eldest, and if any of them sets her at Liberty, 'tis sufficient.

II. The Marrying the Widow is call'd *Ibam*, which Word signifies, *the Marrying one's Sister-in-Law*: If he resolves to have her, that is sufficient without any other Solemnity; but the Rabbins have order'd, that he shall marry her: upon which, the Goods of the deceas'd Brother are all his own, and he takes the Woman's Dowry, and she becomes in all respects his proper Wife.

III. In former times it was reckon'd more commendable to marry the Widow, than to release her: but now a-days Men are grown

Ch.7. *the Present JEWS.* 187

grown worse, and they propose several Worldly Ends to themselves, as the marrying Women of greater Beauty, and larger Portions, than their Sister-in-law: So that there are but very few, especially amongst the German-Jews, that do it; but they most commonly release her.

IV. This Release is call'd *Calizah*, which signifies, *Putting off the Shoe*; and it is commanded in the above-mention'd Chap. xxv. of *Deut.* That if the Brother-in-Law will not marry the Woman, she shall put off his Shoe, and * spit

* Our Translation reads it, spit in his Face; but the Jews do not understand the Text so. The Hebrew Word will bear either construction. However, it is a common thing with them, to perform things after the most easy manner, and so as to give the least Offence to the Person the Punishment is to be inflicted upon: And for this, they pretend to have the Tradition not only of the Elders, but also of Moses himself. See Cocceius's *Excerpta Gemaræ*, at the end of *Sanhedrin* and *Maccoth*. Ockley.

be-

before him in the presence of the Elders: *vers. 9. Then shall his Brother's Wife come unto him in the presence of the Elders, and loose his Shoe from his Foot, and spit in his Face, &c.* Which is done after this manner. Three Rabbins, and two other Witnesses, go the Evening before to chuse a convenient Place for the performance of this Ceremony. In the Morning, when they come out of the Synagogue, the People flock together to the Place, where the Rabbins and the Witnesses go to take their Seats. Then the Widow and the Brother-in-Law make Appearance, and declare that they are come to be set at Liberty. The Principal Rabbin, after having ask'd a great many Questions, exhorts the Brother-in-Law to marry her: And finding him resolv'd to the contrary, after a second Examination, the
Bro-

Ch. 7. *the Present* JEWS. 189

Brother-in-Law puts on a Shoe which the Rabbins use to have for the same purpose, which will come upon any Foot; and then the Woman comes up to him, and with the Rabbins assistance, says in *Hebrew* these Words to him, out of *vers.* 7. of the same *chapt.* *My Husband's Brother refuseth to raise up unto his Brother a Name in Israel; he will not perform the Duty of my Husband's Brother.* And he answers her with these Words of *vers.* 8. *I like not to take her.* Then she stoops down, and unties and puts off his Shoe, and throws it upon the ground, and spits before him; and the Rabbin saying the Words before her, she goes on, and says, *So shall it be done unto that Man, that will not build up his Brother's House: And his Name shall be call'd in Israel, The House of him that bath his Shoe loosed.* These Words

Words she repeats three times, and the Standers-by cry out every time, *He that hath his Shoe loosed.* Then the Rabbin tells her that she is at liberty to Marry again; and if she desires a Certificate of her being thus at Liberty, the Rabbin give her one. All these things, and abundance of other little Niceties and Ceremonies, which are us'd upon this Occasion, are founded upon the fore-mention'd Passage of *Deuteronomy*, if it be attentively consider'd.

V. And because when this Case of *Ibam* happeneth, the Woman can neither have her Dowry, nor be married again, without being thus set at liberty. There are some Brothers-in-Law that vex their Sisters-in-Law, and hold them off a long time, on purpose to get some Money of them. Upon which Account, a great many, when they marry their Daughter

Ch. 8. *the Present* JEWS. 191

to a Man that has Brothers, take a Bond of the Brothers, that if e'er Occasion should happen, they shall set the Woman at liberty for nothing. Others oblige the Husband, whenever he shall fall dangerously ill, so that the Physicians give him over, to give his Wife a Bill of Divorce, that she may not be at the Disposal of his next Relation.

C H A P. VIII.

Of Circumcision.

L W H E N a Man has a Son born, his Friends come and make merry with him, and wish him Joy; and some use to put little Papers in the four Corners of the Woman's Chamber which is newly brought to

to Bed, upon which they write, *Adam and Eve, Away * Lilit*, together with the Names of three Angels; to preserve the Child, as they say, from Witchcraft. But no body is oblig'd to observe this, it being grounded upon no Precept, but is rather a Vanity and Superstition.

II. The Father is oblig'd to have his Son Circumcis'd on the Eighth Day, as *Abraham* was commanded, *Gen. xvii.* *He that is eight days old, shall be circumcis'd among you :* which is repeated again, *Levit. xii.* *And in the eighth day the flesh of his foreskin shall be circumcis'd.* This may not be done

* *Lilit*, according to the Jewish Fables, was *Adam's first Wife*, who desiring to be Mistress, and refusing to submit to *Adam*, left him, and vanish'd away in the Air, by a Magical Secret; they take her for a Night-Spectre, which is an Enemy to Persons that Ly-in, and Children newly Born. This is that which the Latins call *Striges*, *Lamiae*. *F. Simon.*

be-

before the eighth day; but if they perceive the Child to be weak, they defer it till he is well recovered.

III. The Night before the Circumcision is call'd the *Watching Night*, because those that belong to the House watch all Night, to look after the Child; and that Evening, the Father's Friends come and visit him, and the Women go to the Mother, and spend the Evening in Merriment and making good Cheer.

IV. They are provided beforehand of a Godfather, who is to hold the Child whilst he is circumcised; and a Godmother, who carries him from the House to the Synagogue, and back again: These for the most part are Relations of the Father and Mother. They also make choice of a *Circumciser*, whom they call *Mohel*; which may be whom they please,

I pro-

provided he is expert in the Business: and they reckon it a matter of the greatest Merit to be a Circumciser; and if the Father be one, he may circumcise his own Child himself.

V. In the Morning, they sit, either in the Synagogue, or else in the House, if they design to circumcise him there, two Chairs with Silk Cushions: one for the Godfather, to sit in whilst he holds the Child to be circumcis'd; the other, some say, is for the Prophet *Elias*, whom they believe to be invisibly present at all Circumcisions; as having been jealous of the Observation of the Covenant of *Israel*, as we read in the first Book of *Kings*. There are a great many People present, and the Circumciser comes with a Charger, in which are his Instruments; as, the Razor, Astringent Powders, Lint, and Oyl of Roses:

Roses: some use to get a Dish with Sand in it, in which they put the Foreskin that is cut off. They sing some Hymn, till the Godmother, accompanied with the Women, bring the Child in her Arms, whom she delivers at the Door of the Synagogue to the Godfather; and then all that are present cry out *Baruch abà*, that is, *Welcome*.

VI. Then the Godfather takes his Seat, and places the Child upon his Knees, and the Circumciser unswaths him, and some make use of Silver Pincers, to take up so much of the Foreskin as they design to cut off. The Circumciser takes his Razor, and says, *Blessed art thou, O Lord, who hast enjoin'd us Circumcision*, and cuts off the thicker Skin of the Prepuce; and then with his Thumb-Nails tears the thinner Skin which remains. In the mean

time, the Father gives Thanks to God for this Precept: and the Standers-by pray, That as he had liv'd to see him Circumcis'd, so he may live to see him Married. The Circumciser goes on with his Business, and sucks two or three times the Blood which flows plentifully from the Wound, and spits it into a Cup of Wine: then he puts upon the Wound Dragons-Blood, Powder of Coral, and other things that are good to staunch Blood, and Lints dipp'd in Oyl of Roses, and binds it up close, and then dresses him.

VII. After this, he takes a Cup of Wine, and having blessed it, he says another Blessing for the Child, and gives him such a Name as his Father orders, saying these words of *Ezech. xvi.* *I said unto thee when thou wast in thy Blood, Live:* and at the same time wets the Mouth of the Child

Child with the Wine which he spat the Blood into that he had suck'd out of the Wound. Last of all, they say the whole hundred twenty-eighth Psalm, *Blessed are they that fear the Lord, and walk in his ways, &c.* This done, the Godfather returns the Child to the Godmother, who carries him to his Mother; and they all tell the Father, *That they hope to see his Son Married too.* And then they go home.

VIII. Afterwards, the Circumciser sends Sweet-Meats, or some other Present to the Lying-in-Woman, and Relations, and Friends: and if the Parents of the Child are Poor People, they send them Money.

IX. That Morning the Father of the Child makes an Entertainment, and treats the Circumciser, Godfather and Godmother, and Relations and Friends, after the

best manner he is able. After Dinner, they add to their other Benedictions, some Prayers for the Child, that he may be Great and Prosperous, and one that fears God.

X. The Child is soon cur'd of the Wound receiv'd by Circumcision, at most in 24 Hours: upon which account, some use to send their Friends and Relations a Present of Sweet-Meats on the third day, to congratulate his being heal'd.

XI. When a Girl is born they use no Ceremony, only that at the beginning of the Month, when the Mother is got up, and goes to the Synagogue, the Chaunter blesses the Girl, and gives her such a Name as the Father pleases. In Germany, the Chaunter goes home to the House, and lifting up the Cradle, blesses the Child, and names him. If a Child dyes uncircumcis'd,
be-

before it be eight days old, some use to circumcise it with a Reed, before they bury it.

CH A P. IX.

Of Redeeming the First-Born.

I. IF the first Child a Woman has, is a Boy, tho' the Father has had Children before, it belongs to the Priest, as I have already hinted, in *Chapt. 1. of Part 1.* This is commanded, *Exod. xiii. Sanctify unto me all the First-Born, &c.* and again, *All the First-Born amongst thy Children shalt thou redeem.*

II. The Redemption is perform'd after this manner. When the Child is full thirty days old, they send for any Priest of the Family of *Aaron*, whom the

Father of the Child pleases : A great many People come to the House, and the Father brings a Bason with a quantity of Gold and Silver in it, and sets it before the Priest, and delivers the Child into his Arms. The Priest calls the Mother, and says, *Madam, is this your Son ?* She answers, *Yes. Had you never* (says the Priest again) *any other Child, neither Boy nor Girl, False-Birth nor Miscarriage ?* She answers, *No.* Then (says the Priest) *this Child belongs to me, as being the First-Born :* and turning himself to the Father, says, *If you have a mind to him, you must redeem him. This Gold and Silver* (says the Father) *is at your Service, upon the same Account. Will you redeem him then ?* (says the Priest.) *Yes, I will,* says the Father.) *Very well,* (says the Priest with a loud Voice, turning himself to the Company) *this Child,*

Child, as being First-Born, belongs to me; as it is said in the eighteenth Chapter of Numbers, And those that are to be redeem'd, from a Month old shalt thou redeem, according to thine Estimation, for the Money of Five Shekels, &c. I take this by way of Exchange; and takes two Crowns of Gold, or thereabouts, according as he pleases, and returns the Child to his Father and Mother: and this Day they make a sort of Feasting-Day.

III. If the Father and Mother be of the Family of the Priests or Levites, they do not redeem their Son.

C H A P. X.

*Of their Teaching their Children,
and when they come to Age.*

I. **A**S soon as a Child can speak plain, the Father takes care to have him taught to read, and afterwards to construe the Bible in the Language of the *Country where they live. And thus he is enter'd at first without the help of a Grammar, which they call *Dichdach*. Afterwards, when he he is about ten Years of age, he may may learn Grammar, if he has a mind to it: but now-a-days

* That is, in the Language which they commonly use; for the Spanish Jews at London do not make their Children construe the Hebrew Bible into English, but into Spanish. See Part 2, Chap. 1. of this Book. Ockley.

that

that is very little us'd by the
† *Jews* throughout the World:
but the greatest part of them
read, talk, write, and compose,
only by meer Practice, and espe-
cially the *Germans*.

II. Afterwards they begin to
read some Expositor of the Bible,
as Rabbi || *Solomon*, and some
Abridgment of the Rites and Cu-
stoms, of the Rabbins, as, ∴ *Ra-
benu Mose*, and the like; which
being all written and printed
without Points, which are the
Vowels of the Consonants; and
the manner of Expression being
very much different from the

† Hence it is, that there are so few Jews that
can teach Hebrew, or Rabbinical Hebrew well,
for want of Method. F. Simon.

|| He was a Frenchman, and has made Commen-
taries upon the Bible, and upon the Talmud: De
Lyra has taken a great deal out of him. Idem.

∴ This is the Famous Rabbi Maimonides, who
has made a Judicious Abridgment of the Talmud,
written in pure and Rabbinical Hebrew. Idem.

Scri-

Scripture, and being to be learn'd only by † Rote, makes 'em very difficult to learn.

II. Those Young Men who have Good Parts, go on immediately to the *Misnah*, and other things belonging to the *Talmud*, which they reckon the Foundation of all, and the Best Study. Others apply themselves to other Sciences, as I have observ'd in *Chap. 2. Part 2.*

IV. When a Lad is thirteen Years old, and a Day, he is reckon'd a Man, and is oblig'd to observe the Precepts of the Law: upon which account, he is call'd *Bar Mizrà*, tho' others call him * *De Minian*: He is of age to

† One might, notwithstanding, reduce the Rabbinical Hebrew to Rules of Art, and make Grammars for it, but it is hard. Idem.

* *Minian* signifies Number; and there is a Book of R. Moles, intitled *Minian hummit-seut*; that is, the Number of Precepts which the Jews are oblig'd to observe. F. Simon.

manage Business, and his Contracts are valid; for he is no longer subject to his Tutors, if he had any. In short, he is absolute Master of himself in all things, both Spiritual and Temporal.

A Girl is a Woman, at Twelve Years and an half.

C A A P. XI.

Of the Respect, which they pay to their Parents, Masters, Religious, and Aged Persons.

I. **A**MONGST the Jews, the Children have a great Obligation upon them to Honour their Father and Mother: *Exodus xx. Honour thy Father and thy Mother:* and the Rabbins have

have very copiously explain'd the Particulars of this Duty, both as to what Respect they are to pay them whilst living, and also after their Decease.

II. They also teach, how the Father ought to behave himself towards his Son, especially when he is grown up; that he may not give him any Occasion to fail in his Duty towards him.

III. From the same Words of *Exodus* they infer, That every one is oblig'd to Honour his Elder Brother, and his Mother-in-Law: They hold, That his Master, who has instructed him in Religion, ought to be more Reverenc'd than his Father; because he receiv'd only his *Being* from his Father, but his *Well-Being* from his Master. Next, Religious and Learn'd Persons must by all means have Respect shewn them, both in Words and Actions;

Actions; and all Old People, as they are commanded, *Levit. xix.* The Rabbins say, That Respect ought to be paid to every Ancient Man, tho' he is no Jew; as having been a Citizen of the World a long time, and one that has pass'd through a great many Occurrences, and consequently, made Wise by Experience, *Job xii.* *With the Ancient is Wisdom, and in Length of Days, Understanding.*

The End of the Fourth Part.

THE

THE
RITES and CUSTOMS
OF
The Present JEWS.

PART V.

CHAP. I.

Of the Jewish Hereticks, particularly of the Carrain.

THERE were among the
Jews, a little before the
Destruction of the Se-
cond Temple, several sorts of
Hereticks, of which I shall say
nothing; because my Design in
this

this present Undertaking, is to speak only concerning Things Present. Of all the Hereticks which were in those days, there is only one that has * continu'd down to our Times. Those of this Sect, tho' *Jews*, and Observers of the Law of *Moses*, are nevertheless by them accounted Hereticks, and are call'd † *Carraim*, a Name deriv'd from *Michra*, which signifies, *The Pure Text of the Bible*: Because they hold, that we are

* *The Author has forgot the present Samaritans. See the Supplement. F. Simon.*

† *Our Author's not mentioning the Samaritans, is not an Oversight; for he had undertaken only to give an Account of the Present Jews, which the Samaritans are not: for tho' they have the Law of Moses, yet they are nevertheless no Jews, but the Offspring of the Inhabitants of Babylon, Cutha, and Ava, and those other Nations which Shalmanezzer King of Assyria planted in the Land of Canaan; in the room of those Israelites which he carried away captive. 2 Kings xvii. Ockley.*

oblig'd to Observe the † Penta-
teuch only, as it is and lies in
the bare Letter: neither do they
admit, nor will they hear of any
Interpretation, Gloss, or Consti-
tutions of the Rabbins whatso-
ever.

II. They are certainly *Sad-
duces* reform'd, in that they fol-
low their Doctrine, in admitting
only the Letter of Scripture:
But whereas the *Sadduces* deny'd
the Immortality of the Soul, and
consequently Hell and Paradise,
Purgatory and the Resurrection
of the Dead, and other Articles.
The *Carraim* perceiving, that the
persisting in these Opinions would
render them odious to Persons
of all Persuasions whatsoever;
(since not only the *Jews*, but all

† This is not true, as we shall see anon, particu-
larly in the Supplement; where I have corrected
a good many things, contrary to the ordinary Senti-
ments which People have of the *Carraims*, F. Simon.
others

others at this day, do unanimously believe these Truths) have submitted to the Belief of them; and have also receiv'd some very Ancient Traditions, to render themselves less odious to the *Jews*, under which Name they always pass: Tho' it is most certain, that they are descended from, and were formerly the true * *Sadducees*.

III. There are of them in *Constantinople*, *Cairo*, and other Parts of the *Levant*, and in *Muscovy*; where they live after their own Manner, and have their Synagogues, and Rites, and Customs; call themselves *Jews*, and pretend, that they are the only true Observers of the Law of *Moses*.

IV. In all Places whatsoever, they are hated mortally by the

* *This is false: see the Supplement.* F. Simon.
Jews.

Jews; whom they call *Rabbanim*, that is, *Followers of the Doctors*. These latter hate the *Carraim* to that degree, that they will not Marry with them, nor keep them Company, if they can help it: but look upon them as *Mamzerim*, or *Bastards*; because in their Marriages, and Divorce, and Purification of Women after their Menstrues, they do not observe the Constitutions of the Rabbins. And what is more, if any of the *Carraites* would turn, and join himself to the *Rabbanim*, that is, the other *Jews*, they will not receive him upon any Terms,

C H A P. II.

Of their Notions of Augury, Divination, and Magick.

I. **T**HE * *Jews* account it a great Sin to give Credit to any sort of Augury whatsoever; either Astrology, Fortune-Telling, Geomancy, or Chiromancy, and all such Divinations.

II. And they reckon it still a much greater Crime for a Man to apply himself to Necromancy, Magick, Witchcraft, Theurgy, Conjuring of Devils or Angels, asking Questions of the Dead, and all such sort of things which are particularly express'd, *Deuteron. xviii. There shall not be found among you, &c. any one that useth Divination, or an Observer of*

* *This Chapter is not in the First Edition.*

Times,

214 *The History of* Part V.
Times, or an Inchanter, or a Witch,
or a Charmer, or a Consulter with
Familiar Spirits, or a Wizzard, or
a Necromancer, &c.

III. They are also forbidden
to Cut their Skins, to Dye it
with Ink, or any other Colour:
Te shall not make any Cuttings in you
Flesh for the Dead, nor Print any
Marks upon you.

IV. The Rabbins have also
forbidden a great many other
Superstitions, which were pra-
ctis'd by the Idolatrous *Amorites*,
and are call'd by them, * *Darchi*
Aemori.

* *Ways of the Amorites.*

CHAP.

C H A P. III.

Of their Profelytes.

I. IF any one has a mind to turn
* Jew, three Rabbins, or Per-
sons of Authority, are oblig'd to
examine him strictly, and find out
what Motives he had to take up
this Resolution, and see if he did
propose to himself some Worldly
End; and this they must be satisfi-
ed in, before they receive him.
Afterwards, they in a serious
manner give him to understand,
that the *Mosaical* Law is very
strict, and that the *Jews* at pre-
sent are abject, and despis'd;
and persuade him, that it would
be better for him to continue in
the Condition he is in.

II. If notwithstanding this Exa-
mination, and their Remonstrance,

* *This Chapter is left out in the Second Edition.*

he

he continues stedfast, they Circumcise him, and when he is well they Bath him all over in Water; which is always done in the presence of those same three Rabbins which examin'd him. After which, he is reckon'd a Jew, as well as the rest.

CHAP. IV.

Of Precepts relating to Women.

I. **A**LL those things are unlawful for the Women, which are forbidden the Men in the Negative Precepts: But as for the Affirmative Precepts, the Rabbins have declar'd, That the Women are not oblig'd to observe those which have a certain Time prefix'd for the Doing them; alleging the Weakness of the Sex, and

and the Obedience which they owe to their Husbands, and the Obligation which lies upon them, to employ themselves in their Service.

II. There are only Three Precepts, which they are particularly oblig'd to observe. The *First* is, That they keep themselves at a Distance from their Husbands with all possible diligence, during the Time of their being Menstruous, till they have Bath'd themselves: *Part 4. Chap. 5.* The *Second* is, To take out a Piece of Paste, when they knead their Dough, which us'd formerly to be given to the Priest: *Part 2. Chap. 7.* The *Third* is, To light the Lamp on Friday-Evening for the Sabbath, as I have already observ'd, in *Part 3. Chapt. 1.*

III. Nevertheless, there are some Women that have more Devotion than Men; who do not

K only

only take care to bring up their Children well, but are also a means to restrain their Husbands from Vice, and incline them to Virtue.

C H A P. V.

Of their Slaves.

TH E R E were in Ancient Times a great many Particulars to be observ'd, relating to Slaves which were in the possession of a *Jew*; whether the Slave, himself were a *Canaanite*, as we read *Exod. xxii.* Now-a-days, if they buy any in the *Levant* or *Barbary*, they keep them, make use of them, and sell them again, according to the Custom of the Place where they live; and if the Slaves be willing to turn
Jews,

Jews, they Circumcise them, and Bath them, and so set them at Liberty.

C H A P. VI.

Of Confession and Penance.

I. **T**HEY use no other manner of Confession, but what is in their Prayers to God; and they use of course a certain Form of Confession compos'd alphabetically, which is call'd *Viddui*; that contains under every Letter one of the Greatest Sins, and which Men are most apt to commit. But those who can do it, specify under its proper Head, in such a Letter, that particular Sin which they are guilty of.

II. They use this Confession every Monday and Thursday,

every Fast-Day, and especially on the Fast of *Pardons*, which I have already given an Account of, in *Part 3. Chap. 6.* they repeat it a great many times. They use it also when they are Sick, or in any Apparent Danger; and there are some that say it every Morning when they rise, and every Evening when they go to Bed.

III. Three Days set apart for Penance, are from the first of the Month *Elul*, to the Day of *Pardons*; and much more, from the Beginning of the Year to that Day. But no Time is amiss, for him that feels his Conscience Burthen'd. He that does not know how to go about it himself, advises with some Rabbin; or if he does understand any thing, he reads Books which shew what Degrees of Penance are proper for such and such Sins; whether Fasting, Whipping, Abstinence, Alms,

Alms, Prayers, Works of Charity, or the like; that so he may fuit his Penance to his Offence, as as much as possible.

CHAP. VII.

Of Sickneß and Death.

I. **THEY** reckon it an Extraordinary Good Work, to Visit the Sick, and Assist them to the utmost, in all their Necessities.

II. When any one thinks himself in danger of Death, he sends for about Ten Persons, or more or less, as he pleases himself, of which one must be a Rabbin; and repeats in their hearing the afore-mention'd general Confession, to which he adds a Prayer to God; beseeching him to restore him to

his Health; or if it pleases him, to take him out of this Life; he recommends his Soul to him, and desires that his Sins may be expiated by his Death. Then if he wants any Advice, or has any Secret to communicate to the Rabbin, he does it. Then he asks Pardon of God, and of all those whom he has offended; and pardons all those that have offended him, even his very Enemies. If he has Children and a Family, he calls them to the Bed-side, and gives them his Blessing: if he as any Father or Mother, he receives their Blessing. Last of all, if he has any thing, he makes his Will, and disposes of what he has as he pleases.

III. Some will be Pray'd for publickly in the Synagogue, and change their Name, in Token of Changing their Lives; and both promise, and give Alms
to

to the Synagogues, and the Poor.

IV. When the Sick Person is near Death, or in apparent danger, they do not leave him alone, but they have somebody attending near the Bed, to look after him both Day and Night: and they account it a Good Work, to be present when any one gives up the Ghost; especially if it be a Person of Learning, and an Honest Man. Observing that Passage, *Psal. xlix. 9. That he should still live for ever, and not see corruption; because he seeth the Wise Men dye.* He that is present when the Sick Person expires, rends his Cloaths in some part or other, according to Ancient Custom.

V. In some Places it is customary, both for those of the House where any Person dyes, and those in the Neighbourhood, to throw into the Street all the

Water which they have in their Houses; which they believe was an Ancient Custom, us'd to give notice that there was somebody dead in that Quarter.

C H A P. VIII.

Of Death and Burial.

I. **W**HEN any one is dead, they lay the Corps upon the Ground, wrapp'd up in a Sheet, with the Face cover'd, and set a Wax-Candle at the Head, plac'd in a Pitcher, or Earthen Vessel, full of Ashes.

II. Soon after, they set about the making Linen-Drawers for the deceas'd, and send for People to help them. The Women, for the most part, account it a Deed of Charity, to help in such a Case. Then

Then they wash the Body well with hot Water, which has Camomil and dry'd Roses in it; and put him on a good Shirt, and the Drawers; to which some add a little Rochet made of fine Lawn, and his *Taled*, or square Vest with Fringes, and a white Bonnet upon his Head. Thus he is put into a Coffin made fit for him, with a white Linen Cloth under him, and another above him: and if he is a Person of Note, they make his Coffin sharp-pointed: and if a Rabbin, they lay a great many Books upon the Coffin, which is cover'd with a * black Cloth, and so carry it out of the House.

III. Then all the People round about come together; and because

* *This Custom, and a great many others which our Rabbin has observ'd, are not in use but in certain Places. The Jews themselves have borrow'd some of them from the Countries where they live.*
F. Simon.

they reckon it a very Meritorious Work and accompany the Deceas'd, to carry him to the Grave; every one puts his Shoulder to the Coffin, and so they take it by turns. In some places they carry lighted Flambeaus after the Corps, and sing Mournful Songs; in other places it is not so. The Relations follow next the Corps, in Mourning.

IV. Thus they convey him to a Burying-Place, which is always a Field set apart for the same purpose, which they call *Bet achaim*, that is, *The House of the Living*; reckoning the Dead alive, in respect of their Souls. When they have set him down, if he is a Person of Credit, there is one that makes an Oration in Commendation of him. Then they say certain Prayers, which begin with these words of *Deuteronomy*, chapt. xxxii. *He is the Rock,*

Rock, his Work is perfect; for, all his Ways are Judgment; which they call Zidduch addin, Justice of Judgment. Then they put a little Bag of Earth under his Head, and having nail'd up the Coffin, they carry him to his Grave, which is a Pit made fit for him, near the Place where the rest of his deceas'd Relations are buried. In some Countries, when they have set the Coffin down near the Grave; if it be a Man, ten Persons go round the Coffin seven times, saying a Prayer for the Soul of the Deceas'd, but in other places this is not practis'd. Then the nearest Kinsman rends his Cloaths a little, and they put the Deceas'd into the Grave, and every one throws a Shovelful or an Handful upon him, till he is quite cover'd.

V. They account it a Sin, either for Men or Women to scratch.

scratch themselves, or pluck off their Hair upon this Occasion; whether it be when the Deceas'd is present, or after he is buried; as we read, *Deut. xiv. Ye shall not cut your selves, nor make any baldness between your Eyes, for the Dead.**

VI. As they come from the Grave, every one plucks up two or three Handfuls of Grass, which he throws behind him, saying these words of *Psal. lxxii. ver. 16. And they of the City shall flourish like the Grass of the Earth;* in token of the Resurrection. Then they wash their Hands, and sit down and rise up nine times, saying *Psal. xci. He that dwelleth in the secret of the Most High, &c.* and so go home. This is the most general Practice, tho' in some Places there is some little difference.

* This Paragraph is not in the First Edition.

C H A P. IX.

*Of Mourning, Prayer for, and
Commemoration of the Dead.*

I. **T**HE near Relations of the
Deceas'd, that is, Father,
Mother, and Children, Husband
and Wife, Brothers and Sisters,
when they are return'd to the
House, sit down together upon
the Ground, and take off their
Shoes; and their Friends send in
to them Wine, and Bread, and
hard Eggs; and they eat and
drink, according to that which is
written, *Prov. xxxi. 6. Give
Strong Drink unto him that is ready
to perish, and Wine unto those that
are of heavy Hearts. Let him drink
and forget his Poverty, and remember
his Misery no more.* He that says
Grace, adds to it some Words of
Con-

Consolation. In the *Levant*, and many other Places, near Relations and Friends use to send in to the Mourners Dishes of Meat, every Morning and every Evening, during the space of seven Days, and then come and eat with them, and comfort them.

II. As soon as the Deceas'd is carried out of the House, they roll up the Bedding and Coverlets upon the same Bedstead, and set a Lamp at the Bed's-head, which burns all the seven Days following.

III. Those who are so near a-kin to the Deceas'd as has been said, continue in the House seven days; and every day they sit upon the Ground, and so eat in that manner. Only on the Sabbath they go with some Attendance to Prayers, and are upon that Day visited more, and comforted by their Friends: And all these seven Days

Days they are forbidden all manner of Business and Work; neither may any of them lie with his Wife. There come at least ten Persons to go to Prayers every Morning and Evening with these Mourners, who do not stir out of the House all the while. To the usual Prayers, some add the forty-ninth Psalm: *Hear this all ye People, give ear all ye Inhabitants of the World, &c.* and Pray for the Soul of the Deceas'd.

IV. They use to wear dark Cloaths, because 'tis a receiv'd Custom in most Countries; not that they have any Precept for it.

V. When the seven days are expir'd, they go abroad; and a great many use to set up Lights in the Synagogue, and have Prayers said, and promise Alms for the Soul of the Deceas'd; and this they do again, at the end of the

the Month and Year. If the Deceas'd be a Rabbin, or a Man of Note, they have at these Times Funeral Orations made for him, which they call *Esped*.

VI. The Son uses to say the Prayer call'd *Cadise* every Morning and Evening, for eleven Months together, for the Soul of the Father or Mother deceas'd; and some use to Fast yearly upon that Day their Father or Mother died.

VII. In a great many places they cover the Grave with a Marble, upon which they write an Epitaph, some one way, and some another, in Verse or Prose, with the Name of the Deceas'd, and something in Praise of him; and the Day, Year and Month when he dy'd.

CHAP.

C H A P. X.

Of Paradise, Hell, and Purgatory.

I. **H**AVING mention'd their Praying for the Souls of the Dead, it remains that we give the Reason of it; which is this: They hold, that there is a Paradise for the Souls of Good Men, which they call * *Gan Heden*, where they enjoy Glory in the Presence of GOD. As for Hell, which they call † *Gheinnam*, they believe that the Souls of the Wicked are tormented there, with Fire and other Punishments. That there are some condemn'd

* *Garden of Pleasure.*

† *So they pronounce in Chaldee, whereas it is Gehinnom in the Hebrew. This is the Valley of the Children of Hinnom, the History of which is Famous in the Bible; from whence the word Gehenna, which signifies Hell, is deriv'd. F. Simon.*

to be punish'd after this manner for ever; without any hopes of coming out; and that others continue there only for a certain Time, and this they call Purgatory; which is not distinguish'd from Hell in respect of the Place, but of the Time.

II. They hold, that no Jew, unless guilty of Heresy, or certain other Crimes specif'd by the Rabbins, shall continue in Purgatory above a Twelvemonth; and that these are the greater Number: and that there are but few that abide for ever for their Sins in Hell.

CHAP. XI.

*Of Transmigration, Resurrection,
and Judgment.*

I. THERE are a great many
* of the Jews which embrace the *Pythagorean* Opinion, that the Souls of Men return several Times into this World, passing from one Body to another, which they call † *Ghilgul*; and endeavour to prove it by several Texts of Scripture, especially out of *Ecclesiastes* and *Job*. But there are also a great many, which do not believe it; for it is no such Article of Faith, as to make him that does not believe it, an Heretick.

* This is not in the Second Edition.

† Rolling. As if the Souls did nothing but roll perpetually, out of one Body into another.
F. Simon.

II. They

II. They believe the Resurrection of the Dead, and it is one of the Thirteen Articles of their FAITH; and accordingly they expect that the Dead shall arise, both Souls and Bodies, and be Judged by GOD at the Last Day: *Dan. xii. 2. And many of them that sleep in the Dust of the Earth shall awake; some to Everlasting Life, and some to Everlasting Shame and Contempt.*

CHAP. XII.

Of their Thirteen Articles of Faith.

* **H**AVING discours'd, to the best of our Knowledge, of all the Customs, and

* *This whole Chapter is left out, in the Second Edition.*

Man-

Manner of Living of the Present JEWS; in this last Chapter we shall give an Account of Thirteen Articles, which contain the Sum of their CREED, according to † Rabbi Moses the Egyptian, in his Exposition of the *Misna*, Chapter *Helech*, of the Tract *Sanhedrin*: and it is receiv'd by all the Jews, without contradiction.

I. **T**HAT there is One GOD,
Creator of all Things, the
First Cause of all Beings; who
can subsist, independent of the
World, but nothing can subsist,
without him.

II. That this God, the Creator, is
One, Indivisible; and has such

† This is he who is otherwise call'd Maimonides, or Rambam; that is to say, Rabbi Moses Ben Maimon; who was the most Learned, and least Superstitious of all the Jews. F. Simon.

an Unity, as differs from all other Unities.

III. That he is Incorporeal, and that no Corporeal Quality can possibly be imagin'd to be in him.

IV. That he was from Eternity, and that every thing besides him, had its Beginning in Time.

V. That he is the Only Object of Worship; and that no other may be ador'd or observ'd, either as Mediators, or Intercessors.

VI. That there have been, and may be again, Persons dispos'd for the Receiving of the Divine Influence, that is, Prophets.

VII. That Moses was a greater Prophet, and was endowed with a different, and higher Degree of Prophecy, than all others.

VIII. That the Laws which Moses has left, were all of them dictat'd by GOD, and that Moses put not one Syllable of himself, and also, that the Explication of these Precepts which

Ch. 13. the Present JEWS. 259

which they hold by Tradition, came all out of the Mouth of GOD, to Moses.

IX. That this Law is immutable, and that there may be nothing either added to it, or taken from it.

X. That GOD knows, and has regard to all Human Actions.

XI. That GOD rewards all those that Observe his Law, and punishes those who Transgress it: and that the greatest Reward is in the World to come, and that the Damnation of the Soul is the greatest Punishment.

XII. That there shall come a MESSIAS, who shall be more Worthy than all the Kings that were in the World before him. And tho' he defers his Coming, yet it may not be doubted, but he will Come; nor may any one prefix a Time for his Coming, nor endeavour to gather the Time of it out of the Scriptures. Besides,
they

240. *The History of* Part V.

*they believe, that there is never
more to be a King in Israel,
which is not of the Race of David
and Solomon.*

XIII. *That G O D will Raise the
Dead: As I have said in the
foregoing Chapter.*

*These are the Fundamental
Points of the Jewish Faith, with
which we shall conclude this
Account of their Faith and
Manners.*

*The End of the Fifth and
Last Part.*

S U P.

T H E
S U P P L E M E N T :

Concerning the
Carraites and Samaritans.

*Written in French by Father
Simon, and translated into
English.*

C H A P. I.

Concerning the Carraites.

IT would be a hard matter, to determine precisely the Time when the Sect of the *Carraïtes* began. Father *Morin*, who has handled this Question, fixes their Origin in the Eighth Century, immediately
L . after

after the *Talmud* was put out; and will have that great Work to have been Publish'd a great deal later than the *Jews* imagin. Upon the whole, the Origin of this Sect must be after the *Talmud* was Publish'd; for we don't find that the Name of *Carraite* was odious among the *Jews* before that time, which it has been ever since. On the contrary, in former Times, they understood by the word *Carai*, one that was thoroughly vers'd in the Study of the Holy Scripture. The Origin therefore of this Sect was from hence: *viz.* Because the more understanding Part of the *Jews* in that Age, oppos'd an infinite Number of those Whimsies, which were vended under the specious Title of *Mosaical* Traditions; although the greatest part of them had no other Foundation, than the Ambition of some

some Doctors, who would have their own particular Decisions pass for Oracles pronounc'd upon Mount *Sinai*. Now when the *Jews*, who would not receive these vain Traditions, had recourse to the Holy Scripture, which they call *Micrà*, to overthrow them, they were from thence nam'd *Caraim*: as we have some Protestants of our Times who call themselves *Gospellers*, because they hold, that we ought to rely upon the Gospel only, and reject Traditions.

II. Those *Jews* who stood up for the *Talmud*, us'd the others no better than *Samaritans* and *Sadducees*; not that they were so in reality, but because they follow'd them in their Opinion concerning Tradition, in which they could by no means conform to the *Jews*. So that in process of Time, there have been some *Jews*, who

L 2 have

have believ'd, that a *Carraite* was really a *Samaritan*, and *Sadducee*. And what has confirm'd them in this their Mistake, is, that they very rarely apply themselves to the Study of History and Chronology. The Author of this Work, who knew that the present *Carraites* are not of the same Belief with the * *Samaritans*, to reconcile this Difference, has made a New Sect of *Carraites*; as if the former had been meer *Samaritans* and *Sadducees*, and these latter had chang'd their Opinions, or were at least grown milder. But this Opinion of our Rabbin is founded only, as I have observ'd, upon the Ignorance of the *Jews*: and the Reasons he brings in behalf of his

* He should have said Sadducees, for our Author has no where mention'd the Samaritans. So Part 5. Chap. i. §. 11.

Opinion, are not sufficient to make it good.

III. Those Criticks of ours, who have endeavour'd to give an Account of the *Carraites*, upon the Credit of the Writings of the *Jews*, have fallen into great Mistakes; because the *Rabbinites*, who are their Enemies, do almost always abuse them. Father *Morin* has not gone that way, because he had a Commentary upon the Pentateuch, written by a *Carrait*: and I, having the same Manuscript in my hands, intend to give an exact Account of the Sect of the *Carraites*, and shew the difference between them and the *Rabbinites*, or *Jewish Doctors*. I shall begin with what they believe concerning the Text of the Bible, because our Author, as to this matter, makes no distinction between them and the *Samaritans*, who receive only the Penta-

L 3 teuch:

teuch: and I perceive that there are a great many Learned Men now-a-days, who believe that the *Carraites* do very much differ from the rest of the *Jews* touching the Text of the Bible. I know not from whence a Doctor of the *Sorbonne*, their King's Professor of *Hebrew*, has taken what he has written not long since upon this Subject, concerning the *Carraites*. He explains the word *Carraim*, or *Carraites*, in these Terms: *That is to say, those who receive only the Consonants in their Bibles, and not the Points; because they believe that the Points come only from Tradition.* And a little after he adds, *That the Carraites have insensibly prevail'd among the Jews, especially among the Talmudists and Allegorists: and that they have also very easily believ'd, that the Books of the Law which have Points, are profane.* There is scarce one Word true,
in

in all the Discourse of this Learned Professor, as will appear by what follows.

IV. The Name of the *Carraite* who was the Author of that Commentary which I just now mention'd, is *Aaron Ben Joseph*, and liv'd toward the end of the Thirteenth Century. He approves of all the Books of the Bible which are receiv'd in the *Jewish Canon*, and calls them the *Twenty-four*, as the other *Jews* do. To distinguish them from Human Traditions, he sometimes calls them *Prophecy*, not being willing to place the Word of God, and those of Men upon the same Level. Upon which account, he blames the *Rabbinists*, who make the Fables of the *Talmud* and the Conceits of their Ancestors, go hand-in-hand with the Sacred Books of the Scripture. Besides, he lets us see, that the *Carraites*

L. 4 do

do not, as some have said, reject all sorts of Tradition, but only those which are false and absurd; of which he gives some Examples, in the beginning of his Work, where he has expos'd the *Rabbinists*. He relates the pleasant Account which these Doctors give of the Serpent mention'd in the beginning of *Genesis*: For the *Rabbinists* and *Cabalists* say, *That he was as big as a Camel, that * Samael was above, and that God himself got upon this Camel, and play'd upon him.* In the same place, he mentions the Allegorical and Cabalistical Interpretations of these same Doctors, which he substantially refutes, adding these words, *In these sort of Expositions, and the like, they lean only upon the Authority of their Fathers.* Afterwards,

* The Devil.

inveighing against such as abuse the Word of God, after this manner, *Wo be to him, (says he) that has the Impudence to use it thus.*

V. That he may make it appear, That they do receive such Traditions as are reasonable, and well-grounded; he distinguishes between Traditions that are certain and constant, and those that are false and dubious. And it seems, that the Marks which he has given to authorize a Tradition, are the same which the Judicious *Vincentius Lirinensis* has describ'd. He does not then make Profession of receiving the Scripture only, but of hearing Reason too; and such Tradition as has been always constant, and not of Modern Invention: He pays a Deference to the Doctrine of the Ancients, when it does not at all vary from, but is exactly conformable

to those Good Writings, which have not at all follow'd the Humour and Inconstancy of Men, and which all the *Jews* approve of. 'Tis according to this Principle that they receive all the Books of the Bible, as well as the *Rabinists*: And, what is more to be wondred at, they receive them Pointed in the same manner as they are at this Day. For they have no other Copy, but that of the *Masorites*. And if they have sometimes different Readings; that is, only they are Criticks; as just as the Rabbins, *Juda*, *Jona*, *Abenezra*, *Kimchi*, *Abenmelek*, and other Grammarians of the *Rabinists* do.

VI. This *Carraite* of ours, who searches, with a great deal of Application, the Literal Meaning of the Text, produces oftentimes Various Readings, in order to make Choice of the Best: And in this

this respect, he is conformable to the *Rabbinist-Criticks*, who do the very same. He keeps close to the most minute Grammaticisms; in order to the drawing a good Sense from the Letter of the Text. But it would be to no purpose to produce Examples of this, because 'tis a Method he makes use of throughout his whole Work.

VII. I shall not spend any more time in refuting the Opinion of those, who believe that the *Caraites* have other Copies of the Bible different from the Common ones: For 'tis sufficient to have said, that they receive not only the XXIV Books of Scripture, as all the other *Jews* do, but also make use of the *Hebrew* Copies, as they are at this Day, with the Points of the *Maforites*.

VIII. Their Divinity is not at all different from that of the other
Jews,

Jews, only 'tis more pure, and free from Superstition; for they give no Credit to Cabalistical Explications, nor Allegories which have no Foundation. As for other things, our *Carraite* shows us plainly what his Belief was touching the Nature of the Soul, and the Other Life; in the Place where he explains these Words of *Genesis*, *Let us make Man after our own Likeness*: *The Spirit of Man*, says he, *comes from things above, and his Body has the Nature of things beneath*: For his Soul, adds he, *subsists as the Angels do*: and a little after, *The World to come was made for the Soul of Man*. You see, these Opinions are opposite enough to those of the *Sadducees*, and prove plainly, That all the Errors which they charge the *Carraites* withal, are meer Calumnies.

IX. One

IX. One might make a long Discourse concerning the Customs and Ceremonies of the *Carraïtes*, but I believe it will be sufficient to say in general, that the *Carraïtes* reject all the Constitutions of the *Mishnah* and *Talmud*, if they are not agreeable to Scripture; and cannot be drawn from thence by necessary and apparent Consequence. I shall only produce three Authentick Examples. The first concerning the *Mezuzot*, or Parchments which the *Jews* fasten upon every Door where they use to go out and in. The second concerning the *Tephillin*, or Phylacteries, of which there is mention made in the New Testament. The third, concerning their being forbidden to eat Milk and Meat, at the same time. Now though the two former seem to be expressly and formally commanded in *Deuteronomy*; where,
speak-

speaking of them both, it is said, Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes, Chap. vi. And thou shalt write them upon the Posts of thy House, and on thy Gates, Chap. xi. Our Carraite, notwithstanding, in his Explication of these Words, says, that this is a sort of Figurative Expression; and that when God commanded to write them upon the Doors, he only would have us to understand, that both at our coming in and going out, we ought to have them present in our Minds. By this, the Carraites avoid a very great Number of Ceremonies, not to say Superstitions, which the Rabbiniſts have invented concerning these Mezu-zoth and Tephillin. Hence it is also, that when the Carraites see the Rabbiniſts say their Prayers, with these Tephillin ty'd to their Heads, as

as they are describ'd in *Chapt. xi.* of the *First Part* of this Work, they cannot forbear laughing at them, and calling them *Bridled Asses*. - Nor have these *Tephillin* met with better Quarter from *S. Jerom*; for, in explaining the Words of the Gospel, *Matth. xxiii.* where there is mention made of the *Phylacteries*, he says, *The Pharisees, interpreting this Passage ill, use to write the Decalogue of Moses upon Parchment, which they roll'd up, and ty'd to their Forehead, and made it into a sort of Crown round their Head; that they might have them always before their Eyes.*

X. The third Instance is taken from a Negative Commandment, not to eat Flesh, and any thing made of Milk at the same Meat; founded upon this Passage of *Exodus*, *Thou shalt not seeth a Kid in his Mother's Milk.* But our *Carraite* gives no credit to Traditions which

which put an Interpretation upon this Place so different from the Literal Sense; and believes that this Passage is explain'd by that where it is said, speaking of a Bird's-Nest, *Thou shalt not take the Mother with the Young-ones*. And if any one urges this to the *Rabbinists*, as I have done; they answer, *Ameru hacamenu*: *Our Masters have said so*; believing, that the Interpretation of their Fathers is nothing inferior to the Text of the Bible, and that God deliver'd this Interpretation to *Moses* upon Mount *Sinai*.

XI. I shall not insist upon the other Precepts, which are numberless; because the greatest part of them are taken out of the *Explications* of the *Rabbinists*, which the *Carraites* do not receive at all. They do not consult the Text of the Bible with the same View which the *Rabbins* do; who upon every

every little Occasion, delight in finding out New Decisions. The *Carraites* make use of their Reason in the Reading the Scripture, and interpret it by itself; and that which follows, by that which goes before. In a word, they reject every thing, which they cannot learn either from Scripture, Reason, or constant Tradition.

XII. However, the *Carraites*, as they lay claim to Good Sense, so they do also very easily comply with certain Points of Discipline and Practice observ'd by the *Rabbinists*, tho' they know very well at the same time, that the Scripture has order'd otherwise. For Instance, they follow their Calendar, and the Supputations of Rabbi *Hillel*; because being oblig'd to make use of some one or other, they have prefer'd this before the rest; as some Protestants make use of the
Re-

Reform'd Calendar, tho' they do not approve of it in all things.

XIII. They do not only conform to the *Rabbins* in their Manner of Circumcision, but sometimes employ them to Circumcise their Children. Notwithstanding Circumcision is plainly set down in Scripture, but the Manner of Circumcising is not. For Instance, the *Turks* and *Jews*, who Circumcise, do nevertheless differ in the Manner. For the *Turks*, after they cut off the Skin touch it no more; but the *Jews* tear, with their Thumb-Nails, the edge of the Skin which remains after Circumcision, in several places. I believe that this is the Reason, why the *Jews*, who are circumcised, grow well sooner than the *Turks*.

XIV. The *Carraites* also make use of the *Taled*, of which our Author has spoken in the First Part

Part of his Book : However, their *Taled* is something different from that which is us'd by the *Rabbinists*; for it is cut after a more particular fashion, and the Strings which hang down by way of Tuft, are of a different manner.

XV. I shall only add to this which I have said of the *Carraites*, (waiting till an Opportunity shall offer itself for me to say more) that our *Carraite* never expresses the Name *JEHOVA*, or the *Tetragrammaton*, by these common Letters, *Yod, He, Vau, He*; but only by these three, *Yod, Vau, Yod*. Which makes me think, that the *Carraites* did not read *Jehova* as it is in our Bibles, but *Jave*; which is the same way of Reading that *Theodoret* attributes to the *Samaritans*; at least one may say of it, that it is a Contraction of the Name *Jehova*, as we may see, that the other *Jews* write it often with 2 or 3 *Yods*. XVI. An

XVI. As for what our Author says, that the *Rabbinists* hate the *Carraites* to such a Degree, that they use them as Bastards, and will not Marry with them; and if any of them would turn *Rabbinist*, they will not receive him: it is great Proof of the Affection which the *Rabbinists* have for the Traditions of their Fathers. However, I have been inform'd, that in the *Levant*, when any *Carraite* has a mind to turn *Rabbinist*, and have Children which shall be reckon'd *Rabbinists*; they make him Marry a Slave, and the Children which he has by her, are not reckon'd *Mamzerim*, or *Bastards*, but true *Rabbinist-Jews*.

CHAP.

C H A P. II.

Of the Samaritans.

I' **T**IS to be wonder'd, that the Author of this Book has said nothing concerning the *Samaritans*; especially when he promis'd to give an Account of all the Hereticks which are at this present among the *Jews*. 'Tis true, 'tis a long time since they were separated one from another; but since this Schism continues still, he might have said something concerning it. I shall not here give an Account of the Original of the *Samaritans*, for that is set down at large in the *Bible*; and there is no Question to be made, but those Persons who go still by that Name, in several Parts of the World, are of the same Sect: So that I do not
pre-

pretend to speak of any but these last, whose Memory has been renew'd in our Time, upon the Account of their Pentateuch, which is printed in M^r Le Jay's Famous Bible, and in the *English Polyglott*.

II. The present *Samaritans* live at *Gaza*, *Sichem*, [*Naplos*,] *Damascus*, *Cair*, and other Places of the East; where they have High-Priests, which they pretend are descended from *Aaron*. Their Temple, or rather their Chapel is upon Mount *Garizim*, where they offer Sacrifice: *Joseph Scaliger*, who knew that, wrote to the *Samaritans* of *Egypt*, and to the Chief-Priest of all the Sect, who lives at *Sichem*. They, on their part, answer'd all the Difficulties which *Scaliger* had propos'd to them in his Letters. These Answers of theirs were dated in the Nine hundred ninety eighth

eighth Year of the *Hegirah* of *Mahomet*, which answers to the Year of our LORD M D XC, but they never came to *Scaliger's* hands.

III. In the first of these Answers, which was written in the Name of the Assembly of *Israel* in *Egypt*; they testify, that they do keep the *Passover* yearly on the fourteenth of the first Month, upon Mount *Garizim*; and that the Name of him that executed the Office of High-Priest among them at that time, was *Eleazer* the Son of *Phineas* the Son of *Aaron*. Then afterwards, they answer the Difficulties which *Scaliger* had propos'd to them. But since they are more handsomly decided in the Answer, written under the Name of the Chief-Priest *Eleazer*, and the Synagogue of *Sichem*, directed to the same *Scaliger*, I shall content myself

self with giving an account of this Letter, which will be sufficient to inform us what the Sect of the *Samaritans* is, at this day. This therefore is the Substance of *Eleazer's Answer to Scaliger*.

1. *The Samaritans observe the Sabbath with all the strictness commanded in Exodus. For ne'er a one of 'em stirs out of the Place where he is on that Day; only to go to the Synagogue, where they read in the Law, and sing Praises to God. On this Night they do not lie with their Wives; and they neither kindle any Fire themselves, nor employ any body to do it for them: whereas the Jews break the Sabbath in all these particulars: For they go out of Town, have Fire kindled for them, and lie with their Wives, without so much as washing themselves after they have touch'd them.*

2. *They look upon the Passover, as the chief of all their Feasts. They*
be-

begin it at Sun-set with the Sacrifice which is appointed for it, in Exodus. But they never sacrifice in any other Place, except Mount Garizim, where they read the Law, and pray to God; after which, the Chief Priest gives a Blessing to the Congregation.

3. They keep also the Feast of Harvest, seven days: but they don't at all agree with the Jews, as to the Day on which it ought to begin; for these reckon from the day after the Solemnity of the Passover; whereas the Samaritans reckon fifty days, to the beginning of the day before the Sabbath which is in the Week of Unleaven'd Bread: and the day after the seventh Sabbath following, begins the Feast of Harvest.

4. They keep the Feast of Expiation on the tenth day of the seventh month. They spend the whole twenty four hours in Praying to God, and Singing, without eating any thing: For, except the Children

M

which

which are at the Breast, all the rest fast; whereas the Jews excuse all from Fasting, that are under the age of seven years.

5. The fifteenth of the same Month, they celebrate the Feast of Tabernacles, upon the same Mount Garizim.

6. They never defer Circumcision beyond the eighth day, as is commanded in Genesis; whereas the Jews do sometimes put it off longer.

7. They are oblig'd to Wash themselves the morning after they have lain with their Wives, or if they have fal'n into any Impurity by night: and all sorts of Vessels, which are capable of being defil'd, become so, by their touching them before they have wash'd themselves.

8. They take away the Fat of their Sacrifices, and give the Priest the Shoulder, the Cheeks, and the Belly.

9. They don't marry their Nieces, as the Jews do; and they have
but

but one Wife, whereas the Jews have more.

10. *They believe in GOD, in Moses, and in Mount Garizim. And whereas (say they) the Jews place their Confidence in the Commands of Others, we do nothing but what is expressly commanded in the Law by the LORD, who made use of the Ministry of Moses. The Jews leave that which the LORD has commanded in the Law, to follow the Inventions of their Fathers and Doctors.*

11. *This is, in short, the Substance of the Answer which was given by the Order of the Chief Priest Eleazer, by his Secretary Abzehuta Ben Joseph Harmaque, an Inhabitant of Gaza. It is also observ'd, that this Chief Priest had a Son whose Name was Phineas, who executed the same Office in the presence of his Father; that they continue always*

in this Holy Place; in the Presence of the LORD; that all that have any Business, resort to them from all Quarters: so that they govern all things according to the Rules of Justice and Truth.

12. They reckon One hundred twenty two Chief Pontiffs, from *Aaron* down to them; of which they keep the Catalogue; and maintain, that the *Jews* have no Priests of the Race of *Phineas*; and that they lye, in calling the *Samaritans* *Cuthaans*; that they are descended of the Tribe of *Joseph* the Just, by *Ephraim*; that their *Samaritan* Characters, are those which God made use of in writing the Law, and that he gave them to *Moses*. To which, the Answer of the Synagogue of *Egypt* adds, that the Characters which the *Jews* make use of in writing the Law, are a *Writing of Esdras*, *curst for ever*.

IV. There

IV. There are a great many Reflexions might be made upon these Two Letters, which I leave to the Reader. I shall only observe, that the *Samaritans* are not at all infected with the Errors of the *Sadducees*, and that in this respect they are abus'd by the *Jews*. That which gave Occasion for this Calumny, is, that the *Samaritans* reject the vain Traditions of the *Jews*, as I have said before, when I was speaking of the *Carraites*: and this is the Reason, why the *Jews* confound the *Samaritans* with the *Sadducees*, and with the *Carraites*. For my part, I believe that we cannot at this present Time learn the Purity of the *Jewish* Law any where better, than of those *Samaritans* of *Sichem*, who still Sacrifice, according to the Ancient Institution, upon Mount *Garizim*, as Father *Morin*

and Mr. *Peiresk* have observ'd. It would be a curious thing, to see the Place where they Sacrifice, and to observe its Form and Structure, its Orders and Proportions; and above all, the Dimensions, and the Measures, both of the Altar, and of the Vessels they use for the Sacrifices. It would be also a thing very well worth taking notice of, to see their Chief Priest cloath'd in all his Sacerdotal Habit, especially on the *Passover-Day* when he is assisted by all his Ministers. I wonder, that some of our Travellers should not have had this Curiosity.

V. Part of what I have been saying concerning the *Samaritans*, is confirm'd by *Benjamin the Jew*, in his Travels. This Rabbin, who liv'd in the Twelfth Century, says, that in his time there were not above an Hundred

Samaritans in the Synagogue of *Sichem*; Two hundred at *Cesarea* in *Palestine*; at the Synagogue of *Ascalon* about Three hundred; and at that of *Damascus*, between Three and four hundred. He observes also, that they have Priests of the Race of *Aaron*, which they call *Aaronites*, who never marry any Woman that is not of their own Family, that the Race of the Priesthood may not be confounded; that these Priests Sacrifice upon the Mount *Gari-zim*, where they have an Altar made of those Stones which the Children of *Israel* set up, after they had pass'd over *Jordan*. He adds, that these same *Samaritans* are of the Tribe of *Ephraim*, and that they have the Sepulchre of *Joseph* the Son of *Jacob*, who they say is their Father. In fine, he says, that the *Samaritans* are very cautious, not to defile themselves

by touching any dead Body, or a Sepulchre; that they change their Cloaths when they go to the Synagogue, and wash themselves before they put them on.

The *Samaritans*, boasting that they are of the Tribe of *Ephraim*, and the genuine Off-spring of *Jacob*, is no new thing, as we may observe in the Discourse of the *Samaritan-Woman* with our SAVIOUR, when she says, *Art thou greater than our Father Jacob?* As for the Sepulchers, besides what *Benjamin* has said of *Joseph's*, the *Samaritans* do show round about their Temple the Sepulchers of their Prophets; and amongst others, *Eleazar's* and *Ithamar's*, *Aaron's Sons*, and that of his little Son *Phineas*. They pretend besides, to have the Tombs of *Joshua* and *Caleb*; and of two others, which they call *Abinon* and *Joseph*, Sons of *Carath*
and

and *Parath*. They keep also in their Temple an Inscription, which they take to have been written by *Phineas*, *Eleazar's* Son, fifteen years before the Children of *Israel* entred into the Land of Promise.

VII. Since the Calumnies with which the *Jews* charge the *Samaritans*, confute themselves, I shall not bestow any time in answering them. They do not only accuse them of Sadducism, but of Idolatry too; and say, that they worship in their Temple the Image of a Pidgeon. Nor are they less unjust in saying, that the *Samaritan* Alphabet wants these three Letters, *He*, *Heth*, and *Ain*. Besides, that in the beginning of *Genesis*, instead of these words, *God created*, the *Samaritans* have put *Asima Created*. But my Eyes are Witnesses, that in this very thing they abuse
M 5 them.

them. For we have at this present an *Hebrew* Pentateuch in *Samaritan* Letters, where these three Letters are. They have these three Letters as well as the *Jews*, and the word *Elohim*, GOD.

VIII. It is true, that the *Samaritans* do not hold all the Books of the *Bible* to be Authentick, but the Five Books of *Moses* only. They have indeed the History of *Joshua*, and a small matter of the other Histories of the Old Testament, but different from ours: and they don't give Credit to them, as of Divine Authority. In as much, as the *Jewish* Canon, which has fix'd the Number of the Books of the *Bible*, is considerably later than their Schism; as also, the greatest part of the same Books, which they believe were made to uphold *David's* Posterity upon the Throne. Hence it is, that they speak of *Esdra*s as of an Impostor, who

who has, they say, quitted the true *Hebrew* Characters, and took others in their room, and which the *Jews* do still make use of to write the Text of the *Bible*. Indeed *St. Jerom*, and the most celebrated Criticks of our Time, are persuaded that the first *Hebrew* Characters were those of the *Samaritans*, and that *Esdras*, upon his Return from the Captivity, made use of those Characters which our *Bibles* are written in, which are *Chaldean*. The reason of his doing so, might be perhaps, to make still a greater distinction between the *Jews* and the *Samaritans*, than there was before; and that there might be nothing common between them. Besides, it might be done because the People were us'd to this sort of Writing during the Captivity, in learning the Language. That which makes this latter seem probable, is, because they were ob-

oblig'd to Paraphrase the *Hebrew* in *Chaldee*, to understand it.

IX. There is no difference between the *Samaritan* and *Jewish* Pentateuch, but only in the Letters. The Samaritans, says St. Jerom, have the Five Books of Moses written in the same Number of Letters that the Jews have; they differ only in the shape, and the Points. Instead of Point, there is in the Latin of St. Jerom the word *Apex*, which is a little Stroke, very fine; with which the Jews adorn certain Letters on the top, and stands above them like a Crown; they make use of it in the Books which are for the Synagogues, and in their *Mezuzot*. There is some likelihood, that our Saviour meant these little Strokes, when he said, *Iota unum, aut unus Apex prateribit à Lege*, Matth. v. for the Points which we have now, were not then in use.

X. But

X. But now when I say with St. *Jerom*, that the *Samaritan*-Pentateuch differs from the *Jewish* in the Characters only, this must not be understood strictly; but they ought to consider'd as two Copies drawn from the same Original, which each has wrote in his own Character: now 'tis impossible, that there should not, in process of Time, be Various Readings. St. *Jerom* has observ'd some, and so have others done before him. And by observing all these Circumstances, one may reconcile those Disputes which have been, and are upon this Subject. For if those *Greeks* who acknowledge the Pope, should have a mind to write the Vulgar *Latin* in *Greek* Letters, and should make use of it after this manner, I don't at all doubt, but that, in a long succession of Years, there would be some
* dif

* difference between these Two Copies.

XI. The *Samaritans* have not only the *Hebrew Pentateuch* in *Samaritan Characters*; but they have two Versions besides, one of which is written in *Arabick*,

* *Tho' what F. Simon has said here, may serve to account for a great many of those Variations which there are between the Hebrew and the Samaritan Pentateuch; yet there are several differences which cannot be reconcil'd this way. For instance, Gen. iv. 8. after these words, And Cain said unto Abel his Brother, the Samaritan adds, Let us go into the field: and in Chap. xxx. of Genesis, at the end of Vers. 23. the Samaritan adds, And the Angel of the Lord said unto Jacob in a Dream, and he said, Jacob: And he said, here am I; and he said, lift up now thine Eye, and behold all the Goats which cover the Cattel are party-colour'd, spotted, and ring-streak'd; for I have seen all that Laban hath done unto thee: I am the GOD of Bethel, where thou appointed'st a Pillar, and where thou vowed'st a Vow: Now therefore arise, go out of this Land, and return to the Land of thy Father, and I will do good to thee: Which Words are omitted in all our Hebrew Copies in that Place, and occur with some small variation, in Chap. xxxi. vers. 11. where Jacob gives an Account to his Wives.*

and

and the other in *Syriack*, or *Chaldee*, which is the same that is call'd the *Samaritan* Version, as if it were a Language by it self; whereas it is only a sort of *Syriack* or *Chaldee*, which is nevertheless different from the Common *Syriack*. These two Versions are written also in *Samaritan* Letters, and they rank them with the Text, in three Columns. *Monf. Peyresk* had a Copy of these Treatises, was a little imperfect. The *Hebrew-Samaritan* Pentateuch and the *Samaritan* Version are printed in *Monf. Le Jay's* Bible, and in the *English* Polyglott: and the Characters were made from a Copy of the Pentateuch, which is kept in the Library of the Fathers of the Oratory of *Paris*, near the *Louvre*. However, these Impressions do not preserve the Grandeur and Majesty of the Manuscript. There are besides these,

these, several *Samaritan* Books to be found now-a-days in Particular Libraries. But no Man made a more exact Search than Mons. *Peyresk*. For besides these *Tritaples*, he had a great many Fragments of particular Works, in a Language pretty different from the Common *Syriack*, which one may call *Samaritan*. In fine, if we may believe *Postel*, the *Samaritans* have Grammars too.

XII. Since the *Samaritans* write the Text of the Pentateuch with Points or Vowels, we cannot tell whether their Manner of Reading does agree with that of the *Jews*, which is now fix'd by the *Maforites*; it would be notwithstanding, a very curious thing to hear the Pentateuch Read by a *Samaritan*; to see if it were perfectly agreeable to the *Jews* Manner of Reading, which we follow exactly, because we have
no.

no other. It is to be hoped, that some Traveller, well skill'd in the *Hebrew* Tongue, will one of these days satisfy our Curiosity in this Particular. Besides, the whole Church may receive from thence great Advantages.

I do not think it to the Purpose, to talk of the *Greek* Version of the *Samaritan* Pentateuch, because any one that is never so little acquainted with the *Greek* Fathers, knows wherein it consists. However, we must take great care, that we do not confound the Body of the *Samaritans* with a certain Sect, the Ring-Leader of which was call'd *Dositheus*, or *Dousis*, as the *Arabs* call him. This *Dousis*, as a certain *Samaritan* says, who has compos'd the History of his Country, alter'd the Text of the Pentateuch in a great many places; upon which account, he
was

was reprehended by the Chief-Priest. He had Scholars nevertheless, who made use of this corrupted Pentateuch; as may be seen at large, in *Abraham Echellensis* his Notes upon *Hebedjesu*. There is also in * *Photius* mention made of one *Dositheus*, or *Dostheu*, who was a great Corrupter of Sacred Books; he was a *Samaritan*, and liv'd in the time of *Simon* the Sorcerer, and was Chief of thrt Sect of *Samaritans* which were call'd *Dosthenians*.

One of the most † Learned Men of our Times imagin'd that our *Hebrew--Samaritans* Pentateuchs came from this *Dositheus*, but this Opinion has no appearance of Foundation; for the *Hebrew-Samaritan* Pentateuch which has been printed in our days, is the

* *In his Bibliothecae*, † *Usserius Armachanus*.

very same which is read in all the Synagogues of the *Samaritans*.

Now I know that some Persons of Learning, especially in such Matters as concern the Eastern People, have been surpris'd, that any one should affirm, That the *Samaritans* have at this Present Time a Place upon Mount *Garizim*, where they Offer Sacrifice: Because, (say they) *Pietro della Valle*, who has seen the *Samaritans* of those Parts, has taken no Notice of it in his Travels: And besides, the Extream Poverty to which they have been reduc'd for many Ages since, has not permitted them to continue their Sacrifices: But without having any need to enquire into what *Pietro della Valle* has written concerning the *Samaritans*; and whether the French Translation of his Travels
is

is agreeable to the *Italian* ; or even whether he inform'd himself concerning those Parts , or not : 'tis in vain to bring Rea-against Matters of Fact, which can easily be made appear. 'Tis certain, that in *Scaliger's* time the *Samaritans* of *Naplos* , i. e. *Sichem* , had Priests that did Sacrifice ; for they desir'd of him by Letters, to send them Fine Linen to make Vestments for their Chief-Priest. Besides, there have been found amongst *Monf. Peiresk's* Papers, a great many Memoirs touching the Sacrifices of the *Samaritans* , which he had learn'd of some Travel-ers , whom he had desir'd to see the *Samaritans* , and to buy their Books.

The same *Samaritans* of *Naplos* wrote, not long since, to some Doctors in *England* , to whom they give the Title of
their

their *Dear Brethren*, *English Samaritans*. In their Letters, they assure them, that they have an High-Priest, who they pretend is descended from *Phineas*, and Priests descended from the *Levites*. However, in the last of their Letters, written in the Year 1676, they gave them advice of the Death of their High-Priest; and beg of them at the same time to assist them in their Misery, and send their Offerings to the Holy Mount *Garizim*; that they may be furnish'd with wherewithal to provide Vestments for their Priests: and finally, to send their Presents and their Charity, to the Tombs of their Fathers. Father *Morin*, who was also well acquainted with the Affairs of the *Samaritans*, has assur'd us, that they do still Sacrifice upon Mount *Garizim*; and that their Chief-Priest,

Priest, who resides at *Naplos*, extends his Jurisdiction over all the other *Samaritans*, to whom, by his Circular-Letters, he gives Notice of the Feast of the *Pass-over*, and other Solemn Feasts.

THE END.

*Books Printed, and Sold by Edm.
Powell in Black-fryars, near
Ludgate.*

S*Trabonis Rerum Geographicarum*
Lib. 17. Accedunt huic Editioni
ad *Casaubonianam* III. Expressæ, Notæ
intergæ *G. Xylandræ*, *Is. Casauboni*, *F.
Morellii*, *Jac. Palmerii*; Selectæ vero
ex scriptis *P. Merulæ* *J. Meursii*. Pb.
Cluverii, *L. Holstenii*, *Cl. Salmasii*, *S.
Bocharti*, *Is. Vossii*, *E. Spanhemii*, *Ch.
Cellarii*, Aliorumque. Subjiciuntur
Chrestomathiæ, Gr. Lat. 2 Vol. in Fol.
price 40s. in quires. M.

M. Minucii Felicis Octavius, cum integris Observationibus Nic. Rigaltii, & selectis aliorum. Recensuit, suasque Notas adjecit Johannes Davistus, Coll. Reg. Cantabr. Socius, Præmittitur Fr. Baldini Dissertatio, Rerumque & Latinitatis Indices, subnectuntur. Price 2s. in quires.

Ockleii Introductio ad Linguas Orientales, 8vo. 1s. 6d. in quires.

The Antient Religion of the Gentiles, and Causes of their Errors consider'd: the Mistakes and Failures of the Heathen Priests and Wise Men, in their Notions of the Deity, and Matters of Divine Worship are Examin'd, with regard to their being destitute of Divine Revelation. With a Compleat Index. By the Learned and Judicious Edward Ld. Herbert of Cherbury. 8vo. price 4s. in quires.

A Dissertation: Wherein the Fundamentals of Natural or Moral Justice and Decorum, are laid down and clearly stated; according to the Principles of Mr. Hobbs. By a Learned Pen. 8vo. price 1s. 6d. in quires.

There

There is in the Press, and will be
speedily published,

The Life of *Hai Ebn Yokdham* :
Written in *Arabick*, above 500 Years
since, by *Abu Jaaphar Ebn Joaphil* an
Arabian Philosopher. In which is de-
monstrated, by what Steps and De-
grees Humane Reason may, by strict
Observation, attain to the Know-
ledge of Natural Things, and from
thence to Supernaturals ; particular-
ly the Knowledge of God, and the
Concerns of another World. Giving
a succinct Account of the Philosophy
of the *Arabians*, and State of Learning
amongst them.